

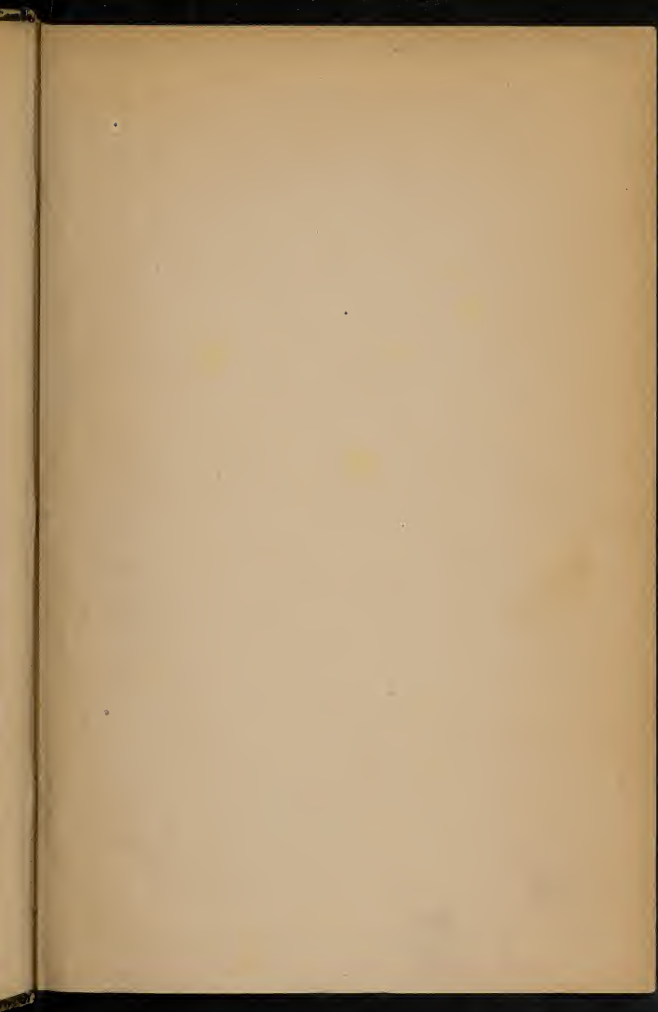
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REPORT

OF THE

BASEL GERMAN EVANGELICAL

Missionary Society

FOR

1871

THIRTY-SECOND REPORT
OF THE BASEL GERMAN EVANGELICAL MISSION
IN SOUTH-WESTERN INDIA



MANGALORE

PRINTED BY STOLZ & REUTHER, BASEL MISSION PRESS

1872

Introductory Remarks.

We beg our friends to excuse the delay in publishing our Report. It was caused by a protracted illness of the compiler.

One of the consequences of this delay has been that the events have overtaken the description given in the Report. As far as the lists are concerned we have as much as possible corrected up to the 1st June. And we mark here some of the

Latest news from China and Africa.

In the paragraph about *Africa* we have told of our captive Missionaries in Ashante. Since writing it we have received news that they sent a chieftain to the king asking for permission to preach in the city. The king remarked that he had always wondered why they had their services only in their private house and did not also preach in public, and granted them full permission to do so in future.

We have also heard that the king of Ashante demands a ransom of £ 6480 for the captives.

In *China* the peace which had been enjoyed by our brethren has come to a sudden end. Our Missionaries in Lilong were obliged to flee suddenly and secretly as the mob was gathering round their house, and they were informed by the Native Christians that their lives might be in danger.

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A. Missionaries of the Basel Society in India.

[The letter (m.) after the names signifies: "married", and the letter (w.): "widower".
The names of unordained Brethren are marked by an asterisk.]

Name.	Native Country.	Date of ac- tive Service.	Station.
(Corrected up to the 1st April 1872.)			
1. J. M. Fritz (m.)	Alsace	1839	Cannanore
2. J. A. Bühner (m.)	Switzerland	1842	Kotagherry
3. Ch. Müller (w.)	Germany	1842	Tellicherry
4. J. F. Metz	do.	1843	Kaity
5. H. A. Kaundinya (m.)	India	1851	Anandapur
6. K. A. E. Diez (m.)	Germany	1851	Palghaut
7. F. Kittel (m.)	do.	1853	Mercara
8. J. Lauffer (m.) ¹	do.	1856	Chombala
9. E. G. Hanhart (m.)	Switzerland	1857	Cannanore
10. J. Fr. A. Männer (m.)	Germany	1857	Udapy
11. W. Roth (m.)	do.	1857	Bettigherry
12. S. G. Schoch (m.)*	Switzerland	1857	Cannanore
13. J. J. Brigel (m.)	Germany	1858	Mangalore
14. J. Mack (m.)	do.	1858	Mulky
15. R. Hartmann (m.)	Switzerland	1859	Karkal
16. E. H. Bergfeldt (m.)	Germany	1860	Mangalore
17. J. J. Thumm (m.)	do.	1860	Hubly
18. Th. F. Schauffler (m.)	do.	1860	Calicut
19. W. Stokes (m.)	India	1860	Udapy
20. Tit. Costa (m.)	do.	1861	Dharwar
21. J. Fr. Müller (w.)	Germany	1861	Udapy
22. A. Wenger (w.)	Switzerland	1861	Anandapur
23. Fr. Ziegler (m.)*	Germany	1862	Hubly
24. C. Stolz (m.)*	Switzerland	1863	Mangalore

¹ Gone to Europe.

Name.	Native Country.	Date of active Service.	Station.
25. J. B. Gräter (m.)	Germany	1863	Mangalore
26. S. Gundert (m.)	do.	1863	Kaity
27. Ch. Röck (m.)	do.	1864	Codacal (Chowa)
28. Th. Digel (m.)*	do.	1864	Mangalore
29. J. Knobloch (m.)	do.	1865	Calicut
30. S. Walter (m.)	Switzerland	1865	Chombala
31. J. Müller (m.)*	Germany	1866	Mercara
32. Th. Walz (m.)	do.	1866	Honore
33. J. Kittel (m.)	do.	1867	Tellicherry
34. Ch. G. Weigele	do.	1867	Guledgud
35. Fr. Mathissen*	Russia	1867	Calicut
36. Th. Elsässer (m.)	Germany	1867	Calicut
37. C. Schober*	do.	1867	Mangalore
38. L. Langel (m.)	Switzerland	1868	Udapy
39. C. Linder	Germany	1868	Codacal
40. W. Schmolck (m.)*	do.	1869	Tellicherry
41. G. Ritter	do.	1869	Mulky
42. G. Spillmann (m.)*	Switzerland	1869	Calicut
43. J. Hesse	Russia	1869	Mangalore
44. H. Daimelhuber	Germany	1870	Mangalore
45. J. A. Brasche	do.	1870	Udapy
46. W. Sikemeier	Holland	1870	Mangalore
47. W. P. Schoenthal*	Germany	1870	Cannanore
48. N. Weitbrecht*	do.	1871	Mangalore
49. N. Hübner	India	1871	Udapy
50. F. Hafner	Switzerland	1871	Honore
51. P. Ott	Germany	1871	Karkal
52. W. Nübling	do.	1871	Hubly
53. A. Bourquin	Switzerland	1871	Cannanore
54. F. Welsch	Alsace	1871	Dharwar

Name.	Native Country.	Date of active service.	Station.
55. G. Hirner*	Germany	1871	Mangalore
56. C. Hüttinger*	do.	1871	Mangalore
57. W. Hasenwandel.	do.	1872	Bettigherry
58. J. L. Grieshaber	do.	1872	Guledgud
59. A. Burckhardt*	Switzerland	1872	Mangalore

At Home.

60. G. Pfeiderer (m.)*	Germany	1853	late of Mangalore
61. C. F. R. Hahn (m.)*	do.	1857	late of Bettigherry.
62. J. Deuber (m.)	Switzerland	1866	late of Hubly
63. W. Schnepf	Germany	1866	late of Honore
64. C. Riehm (m.)*	do.	1860	late of Mangalore

B. Missionaries of the Basel Society

IN WESTERN AFRICA.

65. J. G. Widmann (m.)	Germany	1842	Akropong
66. J. Mohr (m.)*	do.	1846	Aburi
67. J. Chr. Dieterle (m.)	do.	1846	Aburi
68. J. Zimmermann (m.)	do.	1849	Odumase
69. J. A. Mader (m.)	do.	1851	Akropong
70. H. L. Rottmann (m.)*	do.	1854	Ada
71. E. Schall (m.)	do.	1856	Abokobi
72. J. Kromer (m.)*	do.	1857	Kyebi
73. M. Klaiber (w.)*	do.	1859	Odumase
74. E. Schrenk (m.)	do.	1859	Christiansborg
75. D. Asante (m.)	Africa	1862	Date
76. Ph. H. Bohner*	Germany	1863	Christiansborg
77. Fr. A. Ramseyer (m.)*	Switzerland	1864	Captive in Ashante
78. C. J. Leimenstoll (m)*	Germany	1864	Christiansborg

Name.	Native Country.	Date of active service.	Station.
79. J. Weiss (m.)	Switzerland	1865	Abokobi
80. Chr. Bellon (m.)	Germany	1865	Akropong
81. Joh. Müller (m.)	do.	1865	Akropong
82. Joh. Binder*	do.	1866	Christiansborg
83. G. Zerweek (m.)	do.	1866	Christiansborg
84. J. Kuehne*	do.	1866	Captive in Ashante
85. G. J. Lodholz (m.)	do.	1867	Kyebi
86. H. Marchand*	Switzerland	1868	Christiansborg
87. J. J. Walker (m.)	Germany	1868	Akropong
88. J. J. Fischer*	Switzerland	1868	Christiansborg
89. L. Haas	Germany	1869	Kyebi
90. Chr Jm. Buhl*	do.	1869	Christiansborg
91. Joh. Kopp*	do.	1869	do.
92. J. J. Weber.	Switzerland	1870	Odumase
93. J. G. Fritz	Germany	1870	Christiansborg
94. J. Roeck	do.	1870	Ada
95. Fr. Ziegel*	do.	1870	Akropong
96. Kammerer	do.	1871	Christiansborg
97. Simonet*	France	1871	do.

At Home.

98. J. G. Christaller (w.)	Germany	1852	late of Akropong
99. C. Schoenfeld	do.	1863	late of Ada
100. Th. Breitenbach	Russia	1866	late of Akropong
101. H. Laissle (m.)*	Germany	1857	late of Akropong
102. D. Eisenschmed (m.)	do.	1861	late of Aburi
103. J. Chr. Fetzer (m.)*	do.	1863	late of Ada

Name.	Native Country.	Date of ac- tive Service.	Station.
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C. Missionaries of the Basel Society in China.

104. R. Ch. F. Lechler (m.)	Germany	1846	Hongkong
105. H. Bender (m.)	do.	1862	Tschongtsun
106. Ph. Ch. Piton (m.)	Alsace	1864	Nyenhangli
107. W. Bellon (m.)	Germany	1864	Lilong
108. J. Loercher (m.)	do.	1865	Hongkong
109. Min-siu-tschin (m.)	China	1869	Lilong
110. G. A. Gussmann	Germany	1869	Lilong
111. Kong Fat-lin A-yuu	China	1871	Hongkong

At Home.

112. Ph. Winnes	Germany	1852	late of Lilong
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D. Catechists and Evangelists

OF THE BASEL SOCIETY IN INDIA.

a.) CATECHISTS.

1. Mattai Kunyen	Cochin	1843	Calicut
2. Jacob Heber	Codacal	1849	Tellicherry
3. Mattu Peter	Cochin	1850	Tellicherry
4. Gabriel Pirachen	Tellicherry	1850	Tellicherry
5. Timotheus Cochen	Chombala	1850	Palghaut
6. Charles Stocking	Ireland	1851	Cannanore
7. Jacob Kamsika	Mangalore	1852	Carwar
8. Paul Nagappa	Hubly	1853	Hubly
9. Abraham Mulil	Cannanore	1854	Chowa

Name.	Native Country.	Date of active Service.	Station.
10. Abraham Chatayapen	Madras	1855	Chiracal
11. Ezra Arnajalam	do.	1855	Cannanore
12. Israel Aaron	Bangalore	1856	Udapy
13. Theophil Aiman	Mangalore	1856	Mulky
14. Paul Badappa	Bettigherry	1858	Bettigherry
15. Christian Chinnappa	Hubly	1858	Hubly
16. Solomon Bhaskar	Bettigherry	1858	Guledgud
17. John Peter	Calicut	1859	Codacal
18. Paul Chittayagam	Cochin	1859	Palghaut
19. William Davis	Bangalore	1861	Calicut
20. Jacob Chammanchery	Chiracal	1861	Taliparambu
21. Paul Sneham	Codacal	1861	Chombala
22. David Teikandy	Calicut	1866	Chombala
23. John Gurusiddhappa	Hubly	1866	Hubly
24. Christanuja Watsa	Honore	1866	Mangalore
25. Eliezer Paul	Calicut	1866	Udapy
26. Stephan Chandren	Chombala	1867	Tellicherry
27. Charles Gojar	Mangalore	1867	Mangalore
28. Mark Salis	Mangalore	1867	Gudde
29. Jonathan Kandappen	Cannanore	1867	Palghaut
30. Tobias Chembankodu	Codacal	1867	Ravaneshwara
31. Cornelius Hutten	Cochin	1867	Chowa
32. Samuel Andrea	Mangalore	1867	Udapy
33. Abraham Hery	Mulky	1867	Mulky
34. Daniel Andrea	Mangalore	1867	Udapy
35. Johann Zachariah	Chombala	1868	Honore
36. Jona Padieth	Chombala	1868	Calicut
37. Lot Hery	Mulky	1868	Hubly
38. Jacob Kanaka	Nerkamby	1868	Kaity
39. Samuel Bunyan	Mangalore	1869	Udapy

Name.	Native Country.	Date of active Service.	Station.
40. Timotheus Parakandy	Calicut	1869	Calicut
41. Solomon Vellien	Vellore	1870	Bettigherry
42. Henry Robert	Mangalore	1870	Udapy
43. Gabriel Almada	Coorg	1871	Udapy
44. Israel Eliezer [ara	Mangalore	1871	Mulky
45. Anthony Valiyatting-	Cochin	1871	Codacal
46. Isaac Laban	Calicut	1871	Coilandy
47. Joseph Thaddai	Tellicherry	1871	Chombala
48. Joseph Mandody	Chombala	1872	Codacal
49. Benjamin Ponon	Chombala	1872	Mangalore

b.) EVANGELISTS.

50. Daniel Ammanna	Mangalore	1856	Mangalore
51. Jacob Kumaren	Tellicherry	1863	Cannanore
52. Johann Philip	Mangalore	1863	Mulky
53. Daniel Nyarakaden	Cochin	1870	Palghaut
54. Abraham Arangaden	Cannanore	1870	Taliparambu
55. Timotheus Timmen	Tellicherry	1870	Tellicherry
56. Daniel Shankaran-villany	Codacal	1870	Palghaut
57. Johann Puthenvidu	Cannanore	1870	Coilandy
58. Chrysostomus Parambathukavil	Calicut	1870	Palghaut

Report.

IN reviewing the course of our Mission during the year 1871 we cannot speak of any great or striking results. We must rather put this year down as one comparatively barren, and in which the work was hindered by sickness and death. Yet there are a number of smaller results which may be accepted as an earnest of greater results to come.

The increase in our congregation is 162, and 258 were waiting for baptism on the 1st January 1871, of whom some 50 or 60 have since been added to the Church by baptism. Of these we give some particulars.

Mr. Brigel relates:

In the beginning of 1870 a young mason, now named Gideon, 22 years of age came to me wishing to become a Christian. His father also was willing to follow his example, but his mother, a very energetic woman, of the name of Mammale, left in her anger, son and husband, broke off all connexion with them, and lived with a daughter of hers in another village. Once she returned to her husband's village, but would not go to his house. Whilst in this village she had a severe attack of sickness and at the same time felt a very great fear and remorse, believing that this sickness was a punishment from the true God for her having resisted with such obstinacy her husband and son. She sent for them the very same night and asked their pardon. A Hindu of the neighbourhood able to read and in possession of some Christian books came at her request and read to her. Her mind became composed and she vowed forthwith to forsake her idols and demons and cling to the true God. And she faithfully kept her promise. In instruction for baptism she was of all the most zealous. Even when in the monsoon her house was surrounded with water, she would wade through it never to miss the time of instruction. When the Catechist

Census of the Indian Missions.

1st JANUARY 1872.

NAMES OF MISSION STATIONS.	Established in	LABOURERS.							SCHOOLS.							UNDER THE CARE OF THE MISSION.						
		Mission- aries.		Native Assistants.					Higher Schools.	Boarding Schools.	Parochial Schools.	Heathen Vernacular Schools.		Total.	Members of the Church.			Not Members of the Church.			Grand Total.	
		Brethren.	Sisters.	Native Pastors.	Catechists and Evangelists.	Christian Schoolmasters.	Christian Schoolmistresses.	Heathen Schoolmasters.	Seminary.	Training Schools.	Middle Schools.	Boys.	Girls.		Boys.	Girls.	Anglo-Vernacular Schools.	Boys.	Girls.			
Communicants.	Non-Communicants.	Children.	Total.	Catechumens.	Schoolmasters and Scholars.	Total.																

<i>I. Canara.</i>																											
1. Mangalore.....	1834	13	6	0	4	6	8	1	14	0	0	0	0	60	57	20	46	56	253	578	8	355	941	52	112	164	1105
2. Mulky.....	1845	2	2	1	5	7	2	0	0	0	0	73	47	30	0	14	0	164	252	9	272	533	93	14	107	640	
3. Udapy.....	1854	7	3	0	9	4	0	0	2	28	51	0	28	17	0	17	1	144	199	24	217	440	54	18	72	512	
4. Honore.....	1845	2	1	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	12	6	21	39	0	0	0	39	
5. Mercara.....	1870	2	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	12	3	8	23	0	0	0	23	
6. Anandapur	1853	2	1	0	0	1	0	0	0	0	0	0	12	13	0	5	1	31	47	18	35	100	7	6	13	113	
<i>II. South Mahratta.</i>																											
7. Dharwar.....	1837	2	1	0	0	1	0	5	0	0	0	0	4	4	126	53	0	187	21	2	15	38	6	188	194	232	
8. Hubly.....	1839	3	2	0	4	1	1	4	0	0	4	12	0	11	10	42	46	0	125	63	1	77	141	3	88	91	232
9. Bettigherry.....	1841	2	1	0	2	2	0	1	0	0	0	16	3	5	0	90	0	114	36	1	44	81	1	91	92	173	
10. Galegad.....	1851	2	0	0	1	1	1	0	0	0	0	0	6	12	0	16	0	34	41	1	47	89	1	16	17	106	
<i>III. Malabar.</i>																											
11. Cannanore.....	1841	6	4	0	9	3	1	4	0	0	0	36	25	18	93	74	10	256	227	11	248	486	1	165	166	652	
12. Tellicherry.....	1839	3	2	0	5	7	1	5	0	4	26	61	0	35	15	213	53	4	411	191	2	146	339	0	271	271	610
13. Chombala.....	1849	1	1	1	3	1	0	0	0	0	0	17	18	0	17	0	52	80	0	65	145	0	17	17	162		
14. Calicut.....	1842	5	4	0	6	6	2	2	0	0	0	74	22	8	116	58	0	278	286	19	214	519	8	140	148	667	
15. Codacal.....	1857	1	1	1	2	3	0	0	0	0	0	39	16	15	0	0	70	125	3	133	261	12	8	20	281		
16. Palghaut.....	1858	2	1	0	7	4	1	2	0	0	0	0	8	8	63	52	0	131	59	3	48	110	20	102	122	232	
<i>IV. Nilgherries.</i>																											
17. Kaity.....	1846	3	2	0	0	0	0	0	0	0	0	5	3	4	2	0	41	0	55	22	1	14	37	0	43	43	80
18. Kotagherry.....	1867	1	1	0	1	1	0	0	0	0	0	0	0	3	4	0	0	7	23	3	23	49	0	0	0	49	
<i>Total.</i>		59	35	3	60	48	17	24	14	6	58	129	202	324	237	688	582	72	2312	2274	115	1982	4371	258	1279	1537	5908
<i>Total of January 1871.....</i>		55	33	3	57	40	15	22	15	1	36	137	194	301	221	487	591	58	2036	2103	142	1964	4209	231	1146	1377	5586
<i>Decrease during 1871.....</i>									1			8					9				27						
<i>Increase ditto.</i>		4	2		3	8	2	2		5	22		8	23	16	201		19	276	171		18	162	27	133	160	322

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thought that in such weather he could not expect them to come, she answered: "Should we miss the word of God for rain's sake? That would not be right. We will come." She received in baptism the name of Deborah. Her son, Gideon, is so zealous that he has already caused several of his acquaintances to follow him, the above-mentioned Hindu neighbour being one of them. Two of these were baptized with him.

Mr. Daimelhuber relates the following case:

In Mangalore the 17th November 1871 two Christians came to me and asked me to go at once with them to a house in the town where a woman wished to become a Christian and asked for a Missionary. They told me to be quick, as another party had sent for a Roman Catholic priest. Our Catechist was there waiting for us. When we reached the home, he told us: "It is too late, she is baptized," and related that the priest asked the woman: "Do you wish to become a Christian?" She said: "I will join those who serve the true God." Priest: "I will tell you something about the true God. He is the Creator and Lord and has given us life. But there are two more Gods, Christ and the Holy Spirit. Christ came and died for our sins and he left us a prayer in the Latin language which must be used frequently. There is also a Creed, but you can learn it afterwards. Will you now be baptized according to this doctrine?" She said: "Yes", whereupon he produced a phial with oil, anointed and baptized her.

But her husband Subaya said: "I will not join the Roman Catholics, but your church." And two days afterwards, he came to my home, and declared that he now desired to become a Christian. Seeing that he was very ill-at-ease, I asked him what he wanted to receive by it? He said: "Peace. I want to be free from the fear of demons, and you must help me to it." In the evening I went to his house with two Catechists. We explained to him that only Jesus can give rest to his soul. He said: "I will join you, and believe in Christ." We prayed with him. Afterwards I asked: "Are there any Bhūtas in your house?" Subaya: "Yes." Catechist: "Are they your property? and what shall be done with them?" Subaya: "They are mine, and I will put them away." I then asked him to show them. He brought some articles and bid us follow him. In the courtyard he took a pickaxe and, without saying a word, began with all his strength to break down the Thulasikatte (place with the sacred plant Thulasi). In a moment a crowd of 200 men had gathered, and one ran towards him, seized his arm and said: "What are you destroying here?" Subaya: "I have the right to pull down what I have built." Then I interfered and said to the man: "If Subaya does wrong, go and call the Police, but you must not hurt him in my presence." His elder sister also lamented and accused me as the author of such a misfortune, saying how it was that I, teacher of good things, could have caused her brother to act in such a manner. Subaya did not listen to her, but proceeded to the house-temple. Finding it locked, he broke

the door, threw out the objects of worship, and knocked them about to become rid of this terror also. Then he told his sister: "You are my sister; if you are in want I shall give you rice; but I will no longer suffer any offerings in this place."

The next day I heard Subaya's sister intended to bring a suit against me, as she was the owner and Subaya only the manager of the house by the rules of the Aliyasantāna (in which the property descends in the female line). On the 4th December the Catechist and myself had to appear before the Magistrate, *Mr. Webster*, who after careful investigation decided that Subaya, as the manager of property, was entitled to destroy it, so that we had not committed any unlawful act. He told us however that it would be advisable for Missionaries not to be present when objects of demon-worship were being destroyed under such circumstances.

Although this man gave such good promises in the beginning, we have since had reason to doubt whether he will fulfil them. May the Lord make him quite sincere!

Mr. Knobloch in Calicut writes about the case of a girl:

A girl of the carpenter-caste came often into our Mission compound in Coilandy. A Christian woman of the name of Deborah used to tell her Bible-narratives, which attracted her very much. By degrees Kunjipennu desired to become a Christian, and two years ago she expressed her wish to Deborah. At home she only now and then gave hints that she would one day go to the Kaduparambu (name of the Mission compound there) and would not return. Though her visits became more and more frequent, her parents did not stop them, but tried to marry her quickly in order to prevent any harm. Notwithstanding the girl's resistance the marriage ceremonies were gone through in 1870. (What is meant here is the first marriage which rather corresponds to an early betrothal.) She continued however to reside in her mother's house as is usual with a child-bride. Kunjipennu would never acknowledge the marriage, as she knew that it would prevent her from carrying out her plan, and one day when her husband came to her mother's house, she ran away resolved to leave even her home to get rid of this forced union. She fled to her relatives in Mahe, and returned only after she had received a promise that nothing more would be done in the matter of her marriage. Having thus got rid of her husband, her desire to become a Christian increased, and she entreated Deborah to tell her as much of the Christian doctrine as was required for baptism. The woman did her best to instruct her and the Lord granted His blessing. Kunjipennu also asked a female teacher of the Mission to teach her to write.

When I was in Coilandy from the 22nd to the 24th July I heard that she intended to go with me to Calicut. But I thought it better to let her take the step in Coilandy before her relatives, the more especially as the performance of the (preliminary) marriage ceremonies had placed her in a peculiar position.

Scarcely I left for Calicut when she came to the Catechist and asked him to take her into his house. This was the evening of the 24th July 1871. Early the next morning some 40 or 50 people including the girl's mother and grandmother came into our compound, surrounded the Catechist's house and tried by groans, cries, entreaties and abuse to induce the girl to come back. Some also drew their knives and threatened the Catechist. After the wrath of the mob had somewhat cooled down, the Catechist called the girl to the door of the house to answer to her relatives. She said: "I will not go with you; may God give you grace to join me in the new way." Seeing that all was in vain the crowd gradually dispersed.

As soon as we heard this news *Mr. Mathissen* and myself hastened to Coilandy. The girl's face beamed with joy when she saw us. Her mother and grandmother had come a second time to make a last attempt. The grandmother took leave in these words: "My daughter, we go now. We have already made funeral ceremonies for you. But wherever you go behave well, and we shall be content to hear now and then that you live and are well." In the afternoon some men came to take the few ornaments she had, and we told them we would now take her to Calicut to protect her from their importunities. So they also left. But the departure from Coilandy was a severe trial for the girl who had several fits from the sorrow she was going through. She is now in the Girl's Boarding School in Calicut and feels happy.

Mr. Diez in Palghaut tells the story of a Mahommedan woman, which shows the fearful opposition to be expected from Mahommedans.

A Mahommedan woman of the name of Syad Umma, who had some years ago been divorced by her husband, heard the Gospel in the market at Karuwarpara. Her heart was opened, and she began to feel her sinfulness and the insufficiency of Mahommed, so that she desired to belong to "Isa Nabi" (Mahommedan name for Jesus). Being asked why she wished to become a Christian she said: "Must I not save my soul? I have done nothing good, only bad, and have been very wicked; does not your Bible say that God forgives those who repent of their wickedness? Should not the heart have assurance that the sins are forgiven? I want this assurance and many people say that it can be obtained through your religion only."

Some days afterwards she was expelled from the Mahommedan house where she had lived till that time, and was received by the Catechist. A deputation of women was sent to tell her that men were not wanting who did not value their lives, but had courage to kill her." As many rumours were afloat that her life and that of the Catechist were in danger, I asked the Tahsildar to enquire into the matter. The son of the Tattamanglam Kāzi came to take her away, but she escaped. Now and then Mahommedan men or women tried in different ways to get hold of Syad Umma or of the Catechist's wife. We heard that one had made a vow to kill the Catechist if his friend would promise to care for his

family. A friendly Jemadar sent us word that we had better give up the woman, for if we persisted in keeping her, it would cost some lives on both sides. We succeeded in seeing the Divanji Shankuni Menon (Cochin Minister) who was very friendly. He personally received a petition from Syad Umma and promised to give the necessary instructions to the Tahsildar, and told me to inform him if his injunctions were not carried out. We met also the land-owner, a Nayar nobleman, who promised to protect her. Now matters changed. It seems that the Tahsildar with the assistance of some Mahommedans of position prevented acts of violence. The Mahommedan still go on calumniating her, and say that such a person is no loss to their religion. No Mahommedan is allowed to speak with her, and those who do so are beaten for it. She is very sorry that she can neither see her two daughters nor have even indirect communication with them, but she says: "I must save my own soul. God knows whether I can save my children also." 50 Rs. which her former friends owe to the poor woman seem to be utterly lost. But she lives by the work of her own hands.

Mr. Fritz in Cannanore relates:

On the 15th October 1871 we baptized two men, with the confidence that they were the Lord's. The one is Kannen, born in 1836 in Mahe (near Cannanore.) He chose the names Christian Theophilus—Christian, because, he said, his experiences had much in common with Christian in the "Pilgrim's Progress" till he found peace under the cross, and Theophilus, because it was evident that God had loved him, and he now desired to love God through Christ. When a boy he studied in the Mission School in Tahe and considered Mr. Hebach an eminently pious man. In after years those impressions disappeared, but he had a feeling of emptiness and craving that would not be satisfied with any thing in this world. Therefore a friend advised him to visit the chief places of pilgrimage in Southern India. Thus he would find health for body and soul. Accordingly he sets out on a pilgrimage to Gokarna, the source of the Cavery, Parini and Rameshvara, and is at the same time introduced by Gurus into the secret doctrines of Vedānta. He returns to Tahe a philosopher, and erects a temple of philosophy in Tahe, in which he presides. His heart, however, is still without peace, though he takes good care to hide it, and when Missionaries or Catechists come to his village he always acts as their enemy. He has himself initiated into Saktipūja, but that also fails to give rest to his soul. About this time Joseph Kутten, the son of Eunike, comes to reside in Tahe. He reads the Bible, prays to Jesus the Saviour of sinners, and now and then speaks about the grace which he has found in pardon of his sins. Kannen feels himself drawn towards him, he comes and hears, then goes on to read tracts, and at last the New Testament and finally he asks for baptism. During the course of instruction he became impatient, because he had not expected to be delayed so long. But he attended to exhortations and was rewarded by a clearer knowledge of the way of salvation. He always endeavoured to live up to his

new knowledge. After baptism he returned to his heathenish family, with whom he lives till now although not without having his faith put to trial again and again.

The second is Ambu, now Timothy Israel, a youth of 18 years. As a poor orphan he was received by his Christian cousin in Chiracal, but behaved so badly that his cousin was obliged to send him away. He was received in the Weaving Establishment, where after much resistance he submitted to discipline and began to work regularly. He asked for baptism, but after a course of instruction, he was pronounced as yet unfit for it. This made a wholesome impression on him, so that he now strove to become a new man, and after a second course of instruction which he did his best to benefit by, he received baptism together with Kannen. Some weeks afterwards they were admitted to the Lord's Supper. Their joy was great. May both of them hereafter be admitted to the Great Supper of the Lamb.

Similar instances could be given from Hubly, Bettigherry, Guledgud, Codacal, &c., and there are, as always, a considerable number of people who are near the Kingdom of God, but lack the strength to break through the obstacles, each one considering his circumstances to be the most difficult of all. If all such would really take upon themselves the cross of Christ and follow Him, it would produce a great impression on others, and make it easier for them to do likewise; but they go on lingering, some even for years. It is however against our customs to make such cases public.

A number of stations bitterly complain of the want of fruit.

The numerous **conversions in the Tulu country** in connexion with Mulky and Udapy have come to a stand-still. 70 persons have been baptized in those two stations, and 147 are waiting for baptism. But a number have gone back to heathenism and only now and then another family joins the Christians. This is partly to be ascribed to the absence of purely spiritual motives, as we described it in former Reports, partly to the want of workmen to make use of this movement by instructing the people as long as they were under our influence and thus developing in them a truly spiritual desire out of the mixed motives which actuated them.

Our chief care has been to **establish our congregations**, to nurse them with the Word of God and to raise them in spirituality and morality and also in the things pertaining to this world. Contrary

to some who write about Missions, we consider this to be a task of first importance. We see that the Spirit of Christianity has not taken possession as fully as it ought to do, and that its influence is not yet strong enough to overcome all obstacles and produce the proper fruit of Christianity in the formation of congregations, of families, of education and of Christian principles and practice in daily life. And on the other hand we are confident that more can be effected by continued care of the congregations, and that this is the safest way to ensure a future independence of the churches and to produce that standard of spiritual life which afterwards can hold its own without assistance from foreign countries. Therefore we dedicate to the spiritual nurture of the churches more time and strength than is usual in Missionary Societies. And although there is much reason to complain of the absence of spiritual life in many, yet we see also that the Lord is working in many a heart and has established his throne in many a soul, though it may be surrounded with much weakness. As it is not desirable to point this out in Christians whose course is not yet ended and who might perhaps even be puffed up by thinking themselves important persons, we choose two cases where the secret glory can be seen in the life of humble followers who have gone to their rest.

Mr. Walter in Chowa near Cannanore writes:

The Chowa congregation is chiefly composed of low caste people who formerly were the slaves of Mr. Brown in Anjarkandi, and who, some 20 years ago after becoming Christians, were settled in Chowa by Mr. Hebich. Some families of other castes are mixed with these former slaves, namely one family of Nāyars (Shūdras), 5 families of Tiyaars (toddy-drawers) and 3 families of Syrian Christians. If we visit the houses of these people, it is scarcely possible to gather from their outward appearance what their former position and caste were; for the former Pulayer's house is as clean and orderly as that of the former Nāyar. And the former slave handles the plough and the pickaxe with as much energy and skill as the former Tiyar. It is evident that Christianity as well as the perpetual connection with people of other and higher castes has exercised and is still exercising an ennobling influence. The old stamp has more than in others been preserved in the former Syrian Christians, who in this respect resemble the Jews. As Christians of this class have frequently disappointed the expectations of Missionaries, we are happy to report about one who has remained steadfast to the last and has ended his course with joy.

Johann Chowalur was born of Syrian parents in the year 1836 in Chowakadu. He passed his youth in his parental house, helping his father in his work of pressing oil. He married very early, and when his parents died he carried on their business. Being industrious, and having inherited some property, he had a comfortable life. But in one night he was robbed of his whole property, so that he was obliged to leave his home and seek for a livelihood in other places, after having taken his wife to her parents. But this was in the Lord's hand the means, to show him the precious treasure (Matt. 13, 44.) The Lord directed his way to Cannanore, where he found work with Mr. Hebich (1854) as baker, a work he performed with zeal and faithfulness. But there he also found opportunity to hear the pure Gospel, which is not known in his own church. His heart was moved and he wished to become a member of the congregation. As such he was sent to Chowa, where he began a colony with 12 more Christians. He soon acquired a property of his own, and then went to bring his wife from Chowakadu. In Chowa he worked as bandyman, which caused his frequent absence from home. This kind of life is full of temptations, and several Chowa Christians were ruined by it in soul and body. Johann also once fell into a sin, which he kept secret for several years. He often complained to a Christian friend, that he had no peace, and that there was one sin of which he could not believe, that it was forgiven. His friend pointed him to the Lamb of God which had carried the sins of the whole world, and encouraged him to lay his sins also at the foot of the Saviour's cross. But he could not lay hold of this precious truth, till after much inner struggling he had made up his mind and confessed this particular sin to Mr. Hebich. Then the bane was suddenly removed from his heart and he returned with great joy, proclaiming, that now he had found full pardon and peace. Johann was a good head of his family, caring for them in bodily and spiritual concerns. He insisted that each day must be begun and ended with the Word of God, and his two eldest children had to read on these occasions. He was very anxious, that his children should grow up in the fear and admonition of the Lord. He appeared to be under the guidance of the Spirit of God, and even beatings could not but respect his Christian walk and honesty.

In the beginning of this year, before starting for Coorg, he had a certain feeling, that his end might be near. He spoke with his wife about it, confessed all his sins to her and asked her to repent with him. They knelt down together, deeply moved and beseeched the Lord for pardon and mercy. He left his family with heavy forebodings.

The 12th of April we suddenly received the news that Johann had been brought in as a corpse by two Christians. It was a great blow for the widow with her uneducated children. But the Lord comforted her so, that she could put her trust in Christ and believe that God had sent this trial also. The burial and the words spoken on the occasions made a great impression on the

congregation. On further inquiries we learned about Johann's death, that on his way back from Coorg, when he reached the fever region with his bandy, he was seized with fever. Not finding any house, he endeavoured to drive on, but getting too weak for that, he tied his bullocks to a tree and lay down in the road at the side of his bandy, hoping to get better or to be taken on by another bandyman. None however would take him, but passed on, because they thought he was suffering from cholera. Two days he lay exposed to sun and rain, suffering great thirst. On the third day when again a train of bandies passed, he saw amongst them an acquaintance who listened to his fervent entreaties, gave him water, washed his clothes and put him on his bandy. Johann thanked him with tears in his eyes. But a short time after he swooned and died. We do not know what passed in his soul during these 3 days of intense suffering, but we are happy to know that he had prepared his house.

Mr. Röck in Codacal writes:

Abel Aaron has been our servant and at the same time sexton. By his whole behaviour he had acquired the esteem of every one. He had been a member of our congregation for 18 years and had always shown himself to be a sincere and true disciple of Christ. His character was quiet, truthful and sincere, so that anything could be entrusted to him. He was also industrious, contented and always happy and joyful. In the seven years I have known him, I cannot remember any complaints made by him, nor his quarrelling with any one, and his family was of the same stamp. God be praised for such people. Oh, that we had many of them! Abel's last weeks and days of sufferings were particularly blessed for his household and friends. Notwithstanding the pains and the asthma which went on increasing, he never complained. If he opened his mouth it was to utter short prayers and thanks to God for having brought him to His faith and salvation. As often as I spoke with him he expressed his living faith and hope in the Lord and his joy, that now he was allowed to go to Him. Shortly before his death he said: "Oh Lord, do not forsake me in my weakness, Thou art strong. Receive me up to Thee." His last words were: "I have peace and joy in my heart." Thus he died as he had lived. Praise be to God who has saved one more soul and brought him to his eternal rest.

The whole number of our congregation amounts to 4371 of whom 2274 are communicants. Not included in these numbers are the 258 who are under instruction for baptism.

But we do not lose sight of the necessity of preparing a future independence of the congregation. On the one hand the churches are taught to contribute more and more towards the expenses of church and school. On the other hand we go on training more and more youths for the ministry.

The number of **Catechists** increases yearly. This year the 1st January 1871 five, and on the 1st January 1872 two more were ordained as such, after having finished a course of theological study and passed an examination. One was dismissed not for any particular act committed, but because his character did not seem suited to the work of preaching the Gospel. One, Suwartappa Watsa, was called away by death.

He had formerly been a Brahmin and a Shastri in Honore, and had heard the Gospel first from the late Mr. Amman, who also gave him the Gospel according to St. John. The depth of this Gospel so attracted his philosophical mind that he was led on till he became a Christian in 1857. But as such he also laid hold of the childlike truth that the blood of Christ cleanses us from all sin. Being of advanced years already at his baptism, he more and more felt the burden of old age and only wished that he might be called away without a bed of sickness, a wish which the Lord granted by calling him away suddenly when nobody thought of his being ill. We have reason to believe that Jesus in whom he put such a touching trust will have acknowledged him as His own.

Two of the Catechists were ordained as **Deacons** on the 11th February 1872 in Mulky, so that we have now 5 Native Deacons besides 2 ordained *Native Missionaries*. The number of Catechists is 58.

Another progress is the erection of two new stations. The one, **Mercara**, had for some years been occupied by a branch of our Mercantile Business, and had in former years been the station of Dr. Mögling, who also had begun the English School which has hitherto passed into the hands of Government. But Mercara had from that time till 1870 been without a Missionary, when *Mr. Kittel* began to reside there, and it was in 1871 established as one of our stations. The second station is **Karkala** where the necessary houses are just being erected, and it will, we hope, be another centre for the spread of Christianity in the Tulu country.

Amongst the **European Missionaries** death has again called away several. *Mr. Reuther* died in Mangalore on the 6th March 1871 after protracted illness. *Mr. Krauss* who seemed to be full of health returned from an itinerating tour with a severe fever and quickly succumbed to it on the 6th July 1871. *Mrs. Wenger* died on the 12th

October 1871 in Mercara. (Cf. Appendix.) Others of whose life we already despaired were restored, if not to health at least to life.

Mr. and Mrs. Hahn, Mr. and Mrs. Deuber, Mrs. Krauss, Mr. and Mrs. Riehm, Mrs. Würth, Mr. Reinhardt, Mrs. Schauffler, Mrs. Röck, Mr. Schnepf left for Europe an account of their health, whilst *Mr. Stoll* was discharged as unfitted for Mission work.

On the other hand strong reinforcements were sent and especially the Southern Mahratta country which had lost a number of labourers was favoured with as many as four new brethren. The names of the new comers are: *Messrs. Hübner, Weitbrecht, Ott, Bourquin, Hirner, Hüttinger, Hafner, Welsch, Nübling, Grieshaber, Hasenwandel, Burckhardt* of whom two are for the mercantile business, one for the Press, one for industrial work and eight are ordained. *Mrs. Brigel* and *Mrs. Traub* came back from Europe, and *Miss Wierz* (now *Mrs. Walz*) *Miss Weitbrecht* (now *Mrs. Elsässer*) *Miss Brönneman* (now *Mrs. Langel*) *Miss Hermann* (now *Mrs. Digel*) *Miss Anner* (now *Mrs. Spillmann*) arrived for the first time.

So we have now a number of 59 Missionaries of whom 44 are ordained.

In the other parts of our work no important changes have taken place and we mention them only in a few words.—The many changes in the personal staff of our Mission where older Missionaries made room for new ones and many sicknesses amongst the rest were a great hindrance to the regular **preaching of the Word** as there were in several stations scarcely enough people to carry on the most urgent work. There is however no station in which it was neglected altogether either in the bazaar or on preaching tours or in visiting the heathens in their houses. And we hope that as soon as the new Brethren have acquired the language, preaching will again be carried on as before.

Mr. Hanhart being obliged to pass the greater part of the year on the Neilgherries on account of ill-health, gives us the following description of a preaching tour there:

On the 10th August I went with *Mr. Stokes* to Tooneri to see how preaching is carried on on these hills although I myself do not know the Badaga language. The road went of course uphill and downhill, so that it would have been very

exhausting to travel on such a road if the heat of the low country had pressed on the wanderers. But the wind though now and then very rough, refreshed us so, that we did not feel any fatigue. On the road we met a number of Badagas returning from their fields and Mr. Stokes spoke to them about Christ who died for their sins. After sunset we reached the hut, erected by our Mission in Tooneri and there we met our old Badaga Missionary Mr. Metz, who was very happy to receive us in his solitude. The hut has two rooms and is near the village of Tooneri. Round about, scattered through the hills, are a number of villages, which the Missionaries can reach from Tooneri, some of them being however so distant that a day suffices only for the visiting of one of them. Next morning we waited till the sun had dispersed the heavy fog, and then we took the way to Kakussi, a village about 6 miles distant, Mr. Metz taking the lead armed with a powerful Toda stick, some 5 feet high, ending in a strong point, to serve as a weapon against wild beasts. The way again led us over mountains and through villages, and we see in the distance several villagers who soon again are lost sight of. But people we met only very scarcely quite different from the coast, where plenty people are met with everywhere. Only now and then we find some buffalo herdsmen, who know Mr. Metz quite well, and listen to his words when he begins to speak to them of the Gospel. At last we arrive in the village, but here also we at first see no people. After some time we find a number of men occupied before this house with cleaning corn and some children playing near them. The number is increased by some women coming from the houses near by, and we sit on the small verandah of the house, and Mr. Metz beseeches them to be reconciled with God through His Son Jesus Christ. They listened attentively and after some time we returned to our hut, not however without being overtaken by the rain. I had now got an insight into the particular nature of the work on the hills, and not being able, on account of the language, to render any help myself, I left the brethren and went back to Kaity.

The difficulty of the work up there is that notwithstanding a march to great distance only few people are met with, which now and then is very disheartening. But I heard, that nearly each village is visited once a year and many villages more than once. May the Lord soon give a harvest on these hills.

In Malabar the country is well peopled, but the Gospel has not yet been carried to all villages and many heathens have heard nothing or only very little of the salvation in Christ. Only the villages very near the stations can be reached once a year. Oh if we only could reach each village once a year or at least once every second or third year. May the Lord provide the labourers wanted for such a plan and the means necessary for intinerating.

In our **School-work** we have gone on after our old principles, considering ourselves bound to provide elementary schools for all Chris-

tian children and making it obligatory on them to attend to these schools. To give them a higher education for worldly purposes we do not consider the task of a Missionary Society. To reach the heathens we have a number of Vernacular Schools and some very few Anglo-vernacular Schools. But we find that we cannot keep up a rivalry with Government Schools without neglecting other and more important branches of our Mission work. So we are in fact losing more and more ground in the educational department. As far as schools for heathens are concerned, our Anglo-vernacular School in Tellicherry has been closed and will be taken over by Government, and our School in Dharwar has lost very many pupils in the beginning of this year.

Our Orphanages or Boarding Schools are pretty much the same as before. It is a rule to admit only the children of very poor Christians and of such who live in places that are without schools or of heathen parents. If ever possible, a part of the expenses must be borne by the parents. The schools in Malabar and Canara are crowded, but in the Southern Mahratta country and on the Neilgherries we should wish to get more pupils especially children of heathen parents, for our Boarding Schools. The good effect which such schools may have on heathen children and their parents may be seen from the following instance as related by Mr. Schauffler.

Mr. Schauffler writes:

This year also we had the privilege of receiving 12 souls through baptism into the flock of Christ. It is a pleasure to mark the ways in which the Lord leads his children and especially whole families into His fellowship. We baptized an old man from the neighbourhood of Codacal. The first time he heard of Christ was when he was employed at the building of the Mission house in Codacal. But for many years he remained an enemy of Christ and strictly forbade his wife being baptized, although she had for years been longing for it; so that she has not yet received baptism. She had three girls and she took great care that they should not be lost. Hearing of our Girls' School in Calicut she succeeded in persuading her husband to allow two of them to become boarders in the school, and made use of the permission so quickly that the father had no time to change his mind. As often as they went home the girls spoke about the Saviour, whom they had learned to love and also persevered in prayer that the Lord might save their parents and their sister. Once on such a visit at home the doubtful plan occurred to them of taking their sister secretly away, with the knowledge of their mother but without that of their father. Trium-

phantly they brought her to us, and to our astonishment the father did not come to claim her, as the mother succeeded in pacifying him. This happened four years ago. The girl prospered in body and soul and received the Gospel so joyfully that after some time we were able to baptize her. But some months after baptism she was attacked by typhus fever and succumbed to it. She died joyfully confessing her faith in the Lord Jesus. The mother who was present during her last days was deeply impressed by her death and resolved more firmly than before to be baptized with her young son of 10 years. But the father hindered her. The two girls however continued to pray for their parents in full confidence of being heard. And they were not disappointed, for a few months ago the old father came to his daughter who in the meantime had been married, and declared that he had come to Calicut to become a Christian. But he was taken seriously ill, so that he seemed likely to die, and at the same time the mother fell into a dangerous illness at home, so that her death also seemed to be near. The daughter's faith was severely tried, and we had to admonish her to go on in faith and prayer without wavering. In his sickness the father longed warmly after baptism, and as he had heard the Gospel from his daughter and firmly expressed his entire faith in Christ alone, we baptized him on the 26th December 1871. Now the sickness turned and Joseph (this is his new name) recovered to everybody's astonishment, as a two-fold proof of God's grace and faithfulness. The mother also grew better. Of course the father now earnestly wishes to see his wife and son soon baptized.

A higher education is provided for those who intend to serve the Mission as Catechists or Schoolmasters. But the instruction is given in the Vernaculars. We have for this purpose *Preparandi-Schools* in Tellicherry, Uday and Hubly containing, as a rule, pupils from 14 to 18 years of age. From these schools pupils enter either one of the *Training Schools* in Tellicherry and Uday or else the *Cate-chist Seminary* in Mangalore.

The **Book Depository** in Mangalore has continued spreading Vernacular Tracts and English Books through the country by means of direct sale in Mangalore, of small Book Depots in each Station and of a number of Colporteurs. Some Colporteurs have also been employed in the name of the Madras Bible Society for distributing Bibles only. The Vernacular books are mostly printed in our Printing Establishment in Mangalore.

The **Industrial and Mercantile Establishments** continue to train our Native Christians to honest work and prove a blessing to our congregations. It is intended to add a *Mechanical Establishment*.

In conclusion we desire to thank all our friends who have assisted us with their sympathies, their prayers or their money; especially we owe our best thanks to those medical gentlemen who have this year also rendered most valuable help in the many cases of sickness without remuneration: *Dr. Dempster* in Mangalore, *Dr. Batty* in Dharwar, *Dr. Davies* in Carwar, *Dr. Fletcher* and *Dr. Smith* in Cannanore, *Dr. Roberts* in Calicut, *Dr. Farquhar* in Bangalore. May the Lord bless them for all they have done!

I. CANARA.

MANGALORE.

I. CLERICAL PART.

Rev. J. J. Brigel (1858), in charge of the congregation, out-stations and schools. Senior Missionary of the station.

Rev. H. Daimelhuber (1870), Assistant of Mr. Brigel in the congregation.

Rev. E. H. Bergfeldt (1860), in charge of the Catechist Seminary (at present on sick-leave).

Rev. B. Graeter (1863), in charge of the Catechist Seminary.

Rev. J. Hesse (1869), do. do.

Mr. Brigel has been occupied with the care of the congregation, holding Services on Sundays and weekdays, visiting in the houses, being called upon by any member of the congregation in any kind of distress, settling points of dispute now and then of an intricate nature, superintending one of the parish schools, instructing boys and girls for confirmation and catechumeni for baptism. He had the pleasure of having his wife back with him from Europe after a separation of nearly 5 years.

Mr. Daimelhuber assisted *Mr. Brigel* in these different branches of work in the congregation and parish schools. For some months he had to take the place of Missionaries in Mulky and Udapy. He and some other Missionaries took part also in the prayer-meetings which are carried on in several private houses of the congregation.

The congregation is steadily increasing in numbers. The baptisms of heathens were indeed only 2 in the course of the year, but the first weeks of 1872 witnessed the baptism of about 25 persons more, some of whom promise to become valuable members of the congregation.

The inward condition of the congregation is not as good as it ought to be, and several grievous sins have come to light. Yet there are also hopeful signs, a desire to win heathenish relatives, an increased willingness to contribute for the Lord's cause, and a pleasure in hearing God's word and in praying. The young people take special pleasure in singing and have organized a Choir for practising and performing.

Catechist *Daniel Aaron* who for many years assisted the pastor in guiding the congregation has now been ordained as Deacon and entrusted with the care of a congregation in Santur near Mulky.

The out-station Hosadurga with Ravaneshwara seems to become more and more important. Some families containing 18 souls have joined us in the course of last year.

Of Schools the station has in different parts of the town 4 for Christian boys and girls, one school, chiefly vernacular, for heathen boys, one Infant School for Christian children too young to go to a regular school, and two schools for heathen girls chiefly Brahmins.

The two latter schools and partly also the Infant School are in charge of the ladies of the station, who also conduct an Industrial School and give further instruction to the female teachers and a number of grown up girls of the congregation.

Six christian and one heathen male teacher and 8 female christian teachers are employed in these schools.

The weekly preaching in the bazaar was carried on as much as time permitted.

The **Catechist Seminary** instructed 14 youths, of whom two passed their theological examination and were ordained as Catechists on the 1st January 1872. The wife of one of the students was still a heathen, but wished for baptism and received it after previous instruction. *Mr. Bergfeldt*, *Mr. Graeter* and the Catechist *Christanuja* were in charge of the School and *Mr. Hesse* helped for a number of months when either of them were prevented.

Besides this work *Mr. Hesse* helped in superintending schools and in preaching the Gospel.

He and *Mr. Graeter* being invited to take part in the "Literary Society," a Debating Club of the educated Natives of Mangalore, did not think it right to refuse their help, and felt very much interested in witnessing and assisting the endeavour after intellectual and moral development of these young men.

BOOK AND TRACT DEPOSITORY AND
PRINTING PRESS.

Mr. C. Stolz (1863), in charge of Printing Press and Book & Tract Depository.

Rev. W. E. Silkmeier (1870), *Book & Tract Depository*.

Mr. G. Hirner (1871), *Printing Press*.

Mr. Reuther, the Superintendent of the Press, died in March 1871. We shall mention him in the Appendix. His place remained unoccupied for the greater part of the year so that the work lay heavily on *Mr. Stolz* and *Mr. Sikemeier* and the health of both broke down. In October *Mr. Hirner* arrived to take charge of the Press.

I. LIST OF BOOKS

Printed during the year 1871.

a) *Canarese.*

	Edition.	Size.	Copies.	Pages.
Shabdamanidarpana (Jewel Mirror of Grammar)	I.	8°	2000	446
Police Constable's Catechism	II.	12°	1000	63
Commentary on Exodus	I.	8°	1000	91
Canarese First Book of Lessons, M. G.	III.	8°	8000	32
" Second " " "	IV.	12°	3000	138
" Almanac 1872		8°	3500	68
Congregational Paper } Vol. III.		8°	200	114
Children's Paper)		8°	200	48
Subódhini, A fortnightly Chronicle		8°	200	292
Moral Class-Book	I.	12°	2000	150

b) *English.*

31st Report, Basel Missionary Society . . .	8°	1200	67
Poetical Selections for the Matricul. Examination. I.	8°	1000	100

	Edition.	Size.	Copies.	Pages.
Madras Educational Record.—Vol. I.		8°	400	180
The Mangalore Month		8°	250	144

c) Malayalam.

Dr. Gundert's Dictionary, continued	I.	8°	1500	488
Life of Rev. S. Hebich	I.	12°	4000	43
What is Truth?	I.	16°	5000	38
Spelling and Reading Book	XI.	8°	5000	40
Almanac for 1872		8°	3000	72
Scripture Sentences	I.	12°	3000	50

d) Latin.

Texts for the Matriculation Examination, 1872.	I.	16°	200	74
			<i>Total.</i> 45,650	2738

II. SALE OF BOOKS AND TRACTS.

I. Own Publications.

a) Religious Books and Tracts, including Almanacs.

	Copies.	
Canarese	13935	
Tulu	398	
Malayalam	18257	
English	88	32678

b) School-Books.

Canarese	5365	
Malayalam	6548	11908
		<u>44586</u>

II. Foreign Publications.

	Copies.	
Bibles and Bible Parts	563	
Other Books, chiefly School-books, in English and Vernaculars	10425	10988
		<u>55574</u>

We have this year also to acknowledge with thanks the receipt of a grant of 300 Reams of Printing Paper from the Religious Tract Society, London.

III. MERCANTILE AND INDUSTRIAL DEPARTMENT.

Mr. C. Riehm (1860), *General Agent and Treasurer of the Mission, Principal of the Mercantile Establishment.*

Mr. C. Schober (1867), *Assistant.*

Mr. N. Weitbrecht (1871), *do.*

Mr. Th. Digel (1864), *in charge of the Weaving Establishment.*

Mr. C. Hüttinger (1871).

Mr. Pfeiderer has not yet been able to return, but *Mr. Weitbrecht* has arrived to help in the work of the Mercantile Firm and also in the business connected with the administration of the Treasury and the several Church Funds. *Mr. Riehm* was obliged by the failing health of *Mrs. Riehm* to be absent for the greater part of the year, but was able nevertheless to do the chief part of his work until March 1872, when he embarked with his family for Europe.

The Tiling Business was superintended partly by *Mr. Digel*, partly by others.

The Weaving Establishment under *Mr. Digel* gave work to 84 persons. In December *Mr. Digel* was married to *Miss Hermann* who had arrived from Europe.

Mr. Hüttinger arrived in November with the intention to begin some new kind of industrial work, and he is still occupied in qualifying himself for his task by studying Canarese and Tulu.

MULKY.

Rev. J. Mack (1858), *Rev. G. Ritter* (1869).

NATIVE DEACONS: *Rev. Sebastian Furtado.*

Rev. Daniel Aaron.

This station is the centre of 15 out-stations, which, in the course of last year, have been more fully supplied with Catechists, so that they are now under the care of 2 Native Deacons and 6 Catechists.

One Deacon has the charge of the out-station Utchilla since several years, another was ordained and appointed for Santur in February 1872. All these out-stations were under the supervision of *Mr. Männer*, and when he was obliged to take his wife to the Neilgherries, *Mr. Daimelhuber* and *Mr. Ritter*, both from Mangalore, took his place. Now *Mr. Männer* has been stationed in Uday and *Mr. Ritter* succeeds him in Mulky.

31 heathens have been baptized in the course of the year. The fresh accessions from the heathens are scarcely more than the losses caused by others falling back to heathenism. 93 persons are still under instruction for baptism.

6 Schoolmasters are in charge of the several schools for Christian children.

Mr. Mack has charge of the congregation in Mulky itself and besides of the

Girls' Boarding School in which work he is assisted by *Mrs. Mack* and *Mrs. Traub*, who arrived in December 1871. The number of girls is 70, and 2 male and 2 female native teachers are employed in the school. One of the girls, an orphan, whose father had died in his sins, destroyed herself by jumping into a well and, in connexion with this horrible fact, the power of Satan was distinctly felt and much prayer, faith and patience was required to pass through this sad time.

UDAPY.

Rev. A. Männer (1857), *Rev. W. Stokes* (1860) (*on sick-leave*),
Rev. F. Müller (1861), *Rev. L. Langel* (1868), (*on sick-leave*),
Rev. J. A. Brasche (1870), *Rev. N. Hübner* (1871).

NATIVE DEACON: *Rev. Diego Fernandez*.

Mr. Stokes left Uday for Kaity in March 1871 and *Mr. Hartmann* for Karkala in January 1872. *Mr. Männer* has been in charge of the congregation in Uday and its numerous out-stations since January 1872.

Whilst two years ago we had such great hopes for this station and its out-stations, the last year has brought much more cause for grief than for joy. The Missionaries have suffered much from sickness, so that *Mr. Langel* had to be absent for the greater part of the year, and it is a matter for particular gratitude that his life has been spared. *Mr. Hartmann* also was unfit for work for many months, and as *Mr. Müller* and *Mr. Brasche* had sufficient work in the schools and *Mr. Hübner* had not yet mastered the language, the congregations were at times virtually without that European supervision and care, which would have been so useful in many difficult cases. The consequences of this want appear in the falling back to heathenism of a number of enquirers and in disorders amongst the Christians. Besides this a false accusation of a wicked man brought great strife and confusion into the congregation at Udapy. In Gudde a wicked member of the congregation attacked and severely beat the Catechist.

Yet some few heathens have joined us during the course of this sad year, and 39 catechumeni have been baptized, so that the congregation shows an increase. 9 Catechists and 4 Schoolmasters have been occupied with the out-stations and the Schools, and in February 1872 the out-station Shirwa received a Native Deacon in the person of *Diego Fernandez*.

The Preparandi-School had an unusual increase in numbers. 28 pupils were instructed in 4 classes, after 2 had been dismissed as unfit. At the end of the year 3 entered the Catechist Seminary in Mangalore. *Mr. Müller* and 3 Catechists are in charge of the School.

In the Training Class for teachers, 2 pupils were instructed by *Mr. Müller* and *Mr. Brasche*.

Mr. Brasche had together with *Mr. Hartmann* and two Native Assistants the care of the Orphanage for boys, in which 51 boarders and 22 day-scholars were educated. 8 of the boarders were sent to the Hubly Boarding School to make room for others.

There are day-schools in Gudde, Shirwa and Kattupadi which are attended by Christian and partly by heathen children.

KARKALA.

Rev. R. Hartmann (1859), *Rev. P. Ott* (1871).

The Mission-house is building just now. After it is completed Mission work will be begun in the environs.

HONORE.

Rev. Th. Walz (1866), *Rev. F. Hafner* (1871).

Mr. Walz was married in March to *Miss Wierz* from Basel. *Mr. Stoll* has left India and our Mission, and *Mr. Hafner* has come from Europe to take his place.

Of the Catechists one was called to his Lord's rest. Suwartappa, a Brahmin who 15 years ago was baptized, and since then held firmly to his Lord. Another had to leave the Mission work, and Johann Zachariah came from Palghaut to take his place.

Gokarna and Carwar were visited and the Gospel was preached in the environs of Honore. But there does not appear any fruit for the present.

The out-station *Carwar* is under the care of the Catechist *J. Kamsika* and under the supervision of *Mr. Walz*. A Bengali orphan girl, found almost dead by a gentleman in the jungle and received by Mrs. Spens into her house, was baptized at her request.

MERCARA.

Rev. F. Kittel (1853), *Mr. J. Müller* (1866).

Mr. Kittel continued his literary work chiefly in preparing old Canarese works on Grammar and Lexicography for the Press. He attended to the spiritual wants of the 23 Native Christians in connection with our Mission, and preached the Gospel in houses of the Coorgs in the bazaar and in the district.

Mr. Müller is in charge of the Mercantile Business.

ANANDAPUR.

Rev. H. A. Kaundinya (1851), *Rev. A. Wenger* (1861).

Mr. Wenger and the station have had the great affliction of losing *Mrs. Wenger* who died in Mercara the 12th October 1871. (V. Appendix.) *Mr. Wenger* also suffered from fever.

Mr. and Mrs. Wenger tried as long as they were in Anandapur to raise the Parish School whilst *Mrs. Kaundinya* began and superintended an Industrial School, which was chiefly attended by the girls of the congregation. *Mr. Wenger* also preached to the heathen.

Mr. Kaundinya has charge of the congregation. Some heathens were under instruction, but only three of them were fit for baptism. Several shocking cases of sinful life have come to light and caused the exclusion of the evil-doers. The deficient conditions of Anandapur have been the subject of serious deliberation in the course of this year, but a way to remedy all the evils has not yet been seen. The investigation showed that the place is so unhealthy that not only the Missionaries suffer very much, but even amongst the native congregation the number of deaths has for several years been much in excess of the number of births.

On Sundays Canarese sermons are preached for the congregation and every alternate Sunday English sermons for the Planters of the neighbourhood.

II. SOUTHERN MAHRATTA COUNTRY.

DHARWAR.

Rev. Titus Costa (1861), *Rev. J. Welsch* (1871).

On the 6th July *Mr. Krauss* was suddenly called away by death, when everybody considered him to be in full health. He had worked in this station for 7 years although he could not see many results. (V. Appendix.)

Mr. Welsch arrived in December 1871 to take his place. As long as *Mr. Krauss* lived he was in charge of the congregation, preached to the heathen, and gave Bible lessons in the Canarese School.

After his death *Mr. Titus Costa* took charge of the congregation, along with his work in the schools, but he was for a long time prevented by severe sickness, from doing as much as was necessary.

3 people are waiting for instruction and baptism.

A Canarese School consisting of 57 boys is taught by two native teachers.

The Anglo-Vernacular School has risen from 85 to 126 boys. The public examination in July and still more some examinations by the Government Inspector of Schools show that the teaching is efficient. After the death of *Mr. Krauss* the Bible lessons suffered very much.

HUBLY.

Rev. J. Thumm (1860), *Mr. F. Ziegler* (1862),

Rev. W. Nübling (1871).

Mr. Deuber's health continued to be so bad, that he was obliged to leave for Europe. *Mr. Thumm* came from Guledgud to take his place. Moreover the staff of labourers has been increased by *Mr. Nübling* who arrived from Europe in November 1871.

Mr. Deuber was too frequently ill, yet he instructed and baptized 9 heathens. Besides his work in the congregation he preached now and then in the bazaar, and visited the out-station Hebsur. *Mr. Ziegler* and the Catechists took a part of the Services in the church, in the bazaar and the villages near Hubly.

The people excommunicated in 1870 have not yet come back with the exception of one youth who was re-admitted, but another youth has joined the heathens. There are signs of another opposition against the presbytery amongst the Christian in Unakallu.

Four Catechists, 1 male and 1 female Christian teacher and 4 heathen teachers help the Missionaries in preaching or school-work.

The Anglo-Vernacular School had 40 pupils and was under the care of *Mr. Ziegler*.

The Preparandi-School which is united with the former began the year with 2 Christian boys and increased to 4, of whom 2 however were in January 1872 sent to the Preparandi-School in Uday to prepare for the Catechist Seminary or Training School.

A Canarese School for heathen boys is carried on in the town and contains 39 boys. It is an opportunity for putting the Gospel not only before the boys but also before adults who come to listen.

The Orphanage went down from 12 boys to 8, of whom 3 more have since left the School. It was therefore considered good to send 11 boys from the overcrowded Uday Orphanage, so that it now contains 16 boys. *Mr. and Mrs. Ziegler* care for the outward and inward wants of the boys.

BETTIGHERRY.

Rev. W. Roth (1857), *Rev. W. Hasenwandel* (1872).

Mr. and Mrs. Hahn left for Europe in March 1871, and in January 1872 *Mr. Hasenwandel* arrived from Europe. In the meantime *Mr. Roth* was alone.

The Missionary and the Catechists made one larger and a number of shorter preaching tours. Although not well received in some places, in others they met with such hopeful signs that they were cheered up in their work. Several are convinced of the truth and linger only because they fear the consequences.

A woman of 65 and a boy of 12 years were baptized, and *Bhimavva* in *Shagoti* joined us, but was on that account driven from the house she had helped to build, by her own son, and had to take refuge with the Christians.

The inward condition of the congregation is very satisfactory, much more so than in former years.

The Girls' Boarding School with 16 girls was carried on by *Mrs. Roth* and a Catechist, and has given satisfaction.

A school with 81 heathen and 2 Christian boys was carried on in Bettigherry and one with 11 boys in Shagoti.

Nawalli and the out-station Shagoti give promise of future results.

GULEDGUD.

Rev. Ch. Weigle (1867), *Rev. J. L. Grieshaber* (1872).

In November *Mr. Thumm* left Guledgud and is now stationed in Hubly, *Mr. Grieshaber* arrived in January 1872 from Europe.

The Gospel is regularly preached in Guledgud and the villages in the neighbourhood, and on 5 larger tours it was also carried to places at a greater distance. One Catechist assists the Missionaries in this work. There are in several villages people who are very near to the Kingdom of God, but are afraid of the opposition. Only one man, a cabinet-maker from Padinakatti broke through the most furious opposition and is now under instruction for baptism.

Three Christians were excommunicated and another family left us on their own account. But one who had formerly joined the Roman Catholics was re-admitted to the congregation.

There is one school with 12 girls and one with 22 boys of whom 6 are Christians.

III. MALABAR.

CANNANORE.

Rev. J. M. Fritz (1839), in charge of the Congregation, Senior Missionary of the Basel Mission in India.

Rev. G. Hanhart (1857), itinerating Missionary.

Rev. S. Walter (1865), in charge of the out-station Chowa.

Mr. S. G. Schoch (1857), Superintendent of the Weaving Establishment.

Mr. W. P. Schoenthal (1870), Assistant to *Mr. Schoch*.

Rev. A. Bourquin (1871).

Mr. Bourquin arrived from Europe in October 1871. *Mr. Hanhart* was obliged to spend 8 months on the Neilgherries but returned with new strength. (V. page 20.)

He and the Catechists visited the festivals in Payaviur and Tali-parambu. Also during *Mr. Hanhart's* absence the Catechists faithfully preached the Gospel in the environs of Cannanore and the out-stations. Especially Catechist Abraham Mulil traversed the country in several directions.

But one amongst them, and that the oldest, grieved us very much by throwing up the Lord's Service for unworthy reasons.

There have been two baptisms of heathens, one Kanna (now Christian Theophilus) from Mahe and the other Ambu (now Timothy Israel) from Chiracal. (V. page 14.)

Services in Malayalam and English on Sundays and week-days were carried on chiefly by *Mr. Fritz*. There are also prayer-meetings in the houses.

Two Colporteurs paid by the Madras Bible Society are superintended by *Mr. Schoch* who also has a Depository of Tracts and, with the help of the colporteur paid by the Mission, and the Catechists, has sold 7217 copies for Rs. 1352-10-5.

The Anglo-Vernacular School had 93 boys under 4 teachers.

The Weaving Establishment under the care of *Mr. Schoch* and *Mr. Schoenthal* gives work to 66 Christians and 15 heathen workmen.

The Vernacular School in Muliyl has 80 boys and 10 girls.

The Girls' Boarding School has 36 boarders and 4 day-scholars.

The **Branch Congregation at Chowa**, 4 miles from Cannanore, was under the care of *Mr. Walter*. For 4 months he officiated for *Mr. Hanhart* in Cannanore. *Mrs. Walter* takes care of the girls of the congregation. A schoolmaster instructs the children, and a Catechist helps in the congregation and carries the Gospel to the heathen. (V. page 16.)

TELLICHERRY.

Rev. Chr. Müller (1842), *Rev. J. Kittel* (1867);

Mr. W. Schmolck (1869).

Mr. Reinhardt left for Europe in February 1871, so that *Mr. Müller* had also to take charge of the Anglo-Vernacular School in addition to his work in the congregations in Nettur and in the town, in the poor-house, and in preparing books for the Press.

Mr. J. Kittel took charge of the bazaar preaching and of

The Preparandi-School, in which he was assisted by 3 teachers. One of the teachers, Catechist *Diego Fernandez* was ordained as Deacon and transferred to Shirwa near Udapy. The school had 32 pupils. One of them is now Evangelist and one was sent to the Catechist Seminary in Mangalore.

Mr. Schmolck had charge of the Orphanage, the Training Class and 2 Vernacular Schools. *Mrs. Schmolck* took part in the teaching at the Orphanage.

This school had 61 boys. 7 advanced to the Preparandi-School. One boy died ten days after entering the school.

The 4 pupils of the Training Class took their lessons in the Preparandi-School and from *Mr.* and *Mrs. Schmolck*, and had besides practical exercise in the Orphanage.

The two schools in the town have the one 20 and the other 65 pupils.

CHOMBALA.

Rev. J. Lauffer (1856).

NATIVE DEACON: *Rev. Paul Chandren.*

Mr. Lauffer and the Deacon, assisted by 2 Catechists and 1 Schoolmaster, had the Services on Sundays and week-days and the supervision of the congregations in Chombala and the out-stations Muverattu and Kandappenkundu, and carried on two Schools for Christian and heathen boys.

As the spiritual as well as temporal condition of the congregation had in the last year suffered much from the poverty of the Christians and their negligence in work, *Mr. Lauffer* tried hard to teach them how to manage their lands wisely and how to work faithfully. We trust he has had some success and will have still more in future. In April 1872 *Mr. Lauffer* was compelled to leave for Europe on account of ill-health.

CALICUT.

Rev. Th. Schauffler (1860), *Rev. J. Knobloch* (1865);

Mr. F. Matthissen (1867), *Mr. Th. Elsässer* (1867),

Mr. G. Spillmann (1869).

Mr. Spillmann and *Mr. Elsässer* were both married in December 1871.

Mr. Schauffler conducted the regular Malayalam Services on Sundays and week-days, gave Bible-lessons in the different Schools of the station and instruction for baptism. Now and then he had to visit the other stations of the Districts to examine the Mission Schools there.

12 heathens were added to the congregation by baptism, and two who had been excommunicated were re-admitted.

Mr. Knobloch took his share in the Services of the congregation and instruction of enquirers, prepared 2 little books for the Press, and visited the out-stations Bepoor, Coilandy, &c. But his chief work was

preaching the Gospel to the heathen. In this he was assisted by a number of Catechists who, though mostly young, have their Lord's work at heart.

Of Tracts and School-books were sold 4102 copies for Rs. 666-15-5 chiefly through the agency of the Colporteur. Another Colporteur, paid by the Madras Bible Society, sold 1185 Scriptures or Scripture Portions in Malayalam, English, Tamil, Telugu, Canarese and Hindustanee and realized Rs. 105-11-3.

The Anglo-Vernacular School had 4 teachers and 116 boys of whom 16 are Christians.

A Vernacular School, chiefly intended for the children of the congregation, was opened in Calicut and contains 20 Christian and 8 heathen boys.

Another Vernacular School was re-opened in Putiangadi after having been closed for some years, and has 50 boys.

The Weaving Establishment under the care of *Mr. Matthissen* gives work to 48 Christians and 4 heathens.

The Carpenter Workshop gives work to 22 Christians and 16 heathens.

Both establishments are doing well and fulfil their purpose of training the Christians to honest and industrious work.

The Mercantile Business was under the care of *Mr. Elsässer*.

The Girls' Boarding School was under the care of *Mr. and Mrs. Schaufler* and *Mrs. Knobloch*, assisted by two male and one female teacher, and it contained 68 boarders and 12 day-scholars. *Mrs. Schaufler* left for Europe in March 1871. (V. pages 12. 22.)

CODACAL.

Rev. Ch. Röck (1864).

NATIVE DEACON: *Rev. Joseph Jacobi*.

Mr. Röck and the Deacon had together the charge of the congregation and preached the Gospel frequently in the neighbourhood together with two Catechists.

Mr. Röck dedicated much of his time to raise the efficiency of the Christian School.

The Deacon and the Catechists made frequent preaching tours in different directions.

The out-station Paraperi is under the care of a Catechist, there is also a school for Christian children in that place.

Of the catechumeni only one was baptized and the rest had to be dismissed. But another batch of 12 has gathered now and are under instruction for baptism.

Mr. Röck and the wife of the Paraperi Catechist gather the women for prayer-meetings. (V. page 18.)

PALGHAUT.

Rev. E. Diez (1851), *Rev. C. Linder* (1868).

Mr. Linder took care of the congregation in Palghaut and Cannany and of the Anglo-Vernacular School; whilst *Mr. Diez*, besides his literary work, had charge of the out-stations Kinnanur, Karuwapara, Panayur and Wadakancherry, which were frequently visited by him.

These visits afford an opportunity of preaching the Gospel to the heathen, which is also done by the Catechists stationed in those places and by those in Palghaut.

In Karuwapara a Mahommedan woman, Syad Umma, came wishing to become a Christian. The opposition of the Mahommedans was fearful, they threatened her life and that of the Catechist, but God's grace has helped till now. Another young Mahommedan was resolved to follow her example, but in his case the enemies succeeded in frightening him away. (V. page 13.)

A young Hindu, Shiva Ram had for four years intended to follow Christ, but had been turned away by some young men who formerly, like him, had been convinced of the necessity of confessing Christ, and who now have to work hard to stifle their consciences. But the Lord hedged up his way with thorns. He asked for baptism and received it on the 3rd December 1871. Unfortunately courage failed him to

show himself to his family as a Christian. His aunt however came on the 9th January 1872 firmly resolved to become a true Christian and help her nephew to confess openly.

There are some others waiting for instruction and baptism.

The Anglo-Vernacular School has been taken in hand by *Mr. Linder*, who succeeded in raising it to greater efficiency.

A Girls' School is conducted by *Mrs. Diez*, and a number of Vernacular Boys' Schools in Palghaut and out-stations by schoolmasters.

IV. NEILGHERRIES.

KAITY.

Rev. F. Metz (1843), *Rev. W. Stokes* (1860), *Rev. S. Gundert* (1863).

Mr. Stokes has been stationed here for a time, as his health suffered in Udapy.

Services for the congregation are held in Kaity and Nerkamby. English Services at the request of many friends have been begun in the Zion's chapel in Ootacamund.

But the chief work has been the preaching of the Gospel in the numerous villages scattered on the hills, most of which have been visited several times during the year. Some are opposed, some are friendly, some are even wishing to become Christians. But no decided step has been taken.

5 Badaga and 3 Tamil Children are gathered in the Boarding School. We should like very much to increase the number of Badaga children, but do not see a way to it.

19 heathen boys are instructed as day-scholars along with them. Another School in Nerkamby has 6 children.

In 3 places night-schools are carried on and 22 boys are instructed.

KOTAGHERRY.

Rev. A. Bühner (1842).

Regular services were held for the congregation.

Mr. Bühner and the Catechist preach on the weekly market-days, and visit all the villages of that district. Some members of the congregation help in preaching the Gospel. But till now no result can be shown.

The children of the congregation are instructed by a Christian schoolmaster.

The operations of our Society in other Countries.

Our brethren in **China** have for more than eighteen months been, like peaceful citizens in a town, besieged by the enemy, and expecting some decisive blow every now and then. But as yet our Stations have mercifully been kept from all serious attacks of the people, although some smaller outbreaks of the national hatred have not been wanting.

Partly for this reason the proposed building of a Seminary in Lilong could not be begun, as this would have excited the enmity of the native population too much. Under such circumstances the three Training Schools in this station could not be separated and enlarged, but had to be continued all under one and the same roof.

The Boarding School for girls in Chongtsun suffered a severe loss through the unfaithfulness of the native superintendent, who had to be dismissed. On the other stations the schools have been conducted as before, with rather encouraging results. The difficulty arising from the Chinese way of writing, mentioned in our last Report, has, of course, not yet been overcome, as it requires not a little amount of time and talent, as well as a thorough knowledge of the Chinese tongue, both the popular dialect and the written language, to prepare a series of really valuable school-books. Something has been done in this way, but much remains to be accomplished; and we are afraid, that our brethren will not be able to carry out the proposed plans until fresh aid can be sent out to strengthen their hands. All the Missionaries have engaged most diligently in the work of preaching to the heathen;

only the bodily weakness of some and the pastoral and educational duties of all of them have kept them from doing more.

Perhaps the most interesting feature of our Chinese Mission, in its present state, is the growing development of the native congregations. On Christmas-day 12 persons were baptized in Hongkong and 21 in Lilong. A great deal of time has been spent in visiting all the scattered Christians in the out-stations. The native Missionary Min-siu has given himself almost exclusively to this work, while at the same time preaching to the heathen population. In some out-stations small places of worship have been erected, and the Christians gathered into regular congregations. The experience gained by our brethren, in this branch of their work, shows how necessary it is, not to leave the newly converted souls to themselves, but to nurse them spiritually like tender infants. Again and again remnants of heathenism make themselves felt among them, and it is only slowly they learn what Christian discipline is and how their every day lives must be influenced by the light of the Gospel. A peculiar difficulty is the position of Christian boys and young men, who, in order to learn some trade, are obliged to place themselves under heathen masters. It is only natural, therefore, that our brethren as well as the other German Missionaries in China, begin to feel, what a blessing some Christian industrial establishments, such as we have in India and Africa, would prove to the rising congregations. Our Committee, therefore, think it their duty to do all they can in this direction, although it seems that, for China, a somewhat different plan must be adopted from what has become our practice in India and Africa. It is a matter of praise to the Lord, that none of our brethren have been obliged to leave their field of labour, though almost all of them have been afflicted by sickness and disease, either personally or in their families.

Only one new missionary has been sent out this year, *Kong-fatlin-Ayun*, himself a Chinese, who entered the Seminary at Basel six years ago, having been brought from China by the *Rev. Ph. Winnes* who—we are sorry to say—will never be able to return to his beloved field of labour in China.

Our Mission on the **Gold Coast of Africa** is still in the midst of a

turbulent population. It is true, the hostile operations of the smaller tribes and the king of Ashante seem to have ceased, but it is very questionable whether the peace will last long. Besides: *Mr. Ramseyer*, his wife and *Mr. Kühne*, who were made prisoners on the 24th June 1869, have not yet been set at liberty. At the public meeting of the Society in Basel, in July 1870, when the annual report was read, it was not known to what place the prisoners had been carried off, nor even whether they were still alive. Hearty prayers were sent up to the throne of Grace on behalf of our dear brethren by the assembled members and friends of the Society. And the day after, as if in answer to these prayers, letters arrived from the Gold Coast with the welcome intelligence that the prisoners were still alive and as comfortable as Europeans could be in African huts, without proper provisions, and separated from all that was most dear to them. They are, at present, in the capital with the king, surrounded by many cruel heathen scenes, but treated with respect and, occasionally, even with kindness by king Kalkari. The death of *Mrs. Ramseyer's* baby has been mentioned in our last report. Since then they have been gladdened by the birth of another, whom they look upon as a token from the Lord, "who is able to do for them above all that they ask or think," and who will—we feel sure—finally answer our united prayers by restoring them to their friends and work again.

One thing we know for certain, that the Lord has not yet forsaken our African Mission, but pours out spiritual blessings in the midst of sorrow and affliction.

It is true, our station in *Anum*, destroyed during the war, is still in ruins, and the Christian inhabitants scattered.

Odumase also has suffered heavy losses in consequence of the war, and the congregation has been diminished by 21 souls. Subsequently smallpox broke out, and, among others, Jakob Nikoi, one of our best native preachers, a true child of peace, fell a victim to the epidemic.

Moreover, *Kyebi* and *Kukurantumi*, our Akem-stations have had to struggle not only with the difficulties arising from the hostilities of the people, but also with sickness and disease among the Missionaries. The latter station had to be given up entirely.

On the other hand, the new chapel in Odumase, built on a suitable site, presented by the king of Krobo, has been finished, and in Kyebi a house has been erected for the Boys' Boarding School.

Our new station in *Ada*, opened by the Mission Mercantile Association has been prospering so much, that, even in the midst of the war, the congregation has had an increase of 39 members, while the trade was almost completely stopped.

In *Christiansborg* the industrial establishments and workshops are all prospering, the Middle-School is increasing, in numbers as well as usefulness, and the congregation is being enlarged. In July last *Rev. E. Schrenk* baptized 29 heathens after some months' previous instruction.

Abokobi continues to be a place of special interest. Most of the Christians there and in the out-stations are engaged in agriculture or farm-labour; but their love for the Word of God, their zeal in prayer and worship render them a light amid the darkness of their heathen countrymen. As a free-will-offering towards the Mission these good people have set apart a plantation, which they cultivate gratuitously.

In *Aburi* also the Missionaries have much reason to be thankful to the Lord, who is evidently blessing the work of their hands. *Mr. Dieterle*, who had gone home in 1868, was once more able to return to his station and met with a most hearty welcome from the Native Christians. *Mr. Mohr* also, who is labouring in Africa since 1846, has met with so much encouragement, that he does not yet think of leaving this station, although the health of himself and his wife is much impaired by their long and toilsome labours.

In *Akropong* there is a congregation of nearly 750 members, a Boys' Boarding School, a Middle School, a Seminary for training school-masters for the Otji district and a Seminary for training Catechists for the whole of our African Mission. The heathen, of course, try to oppose the Missionaries and to hinder their progress as much as they can. Still they appear to feel the power of the Word of God and to be afraid of provoking the anger of the God of the Christians. An interesting case is reported from Mamfe, near Akropong. *Mr. Mader* was just about to baptize some persons, when a few men rushed into the chapel, and their leader tried to have the candidates for baptism

carried away. Then *Mr. Mader* stepped forward and simply said to the man: "You have no right to take away the people of the Lord Jesus; leave this place immediately,"—whereupon he left the place without saying a single word and without making any other attempts to carry out his intention. In June last *Mr. Widmann* baptized 12 young men and boys. When asked, what had first induced them to become Christians, some of them answered: "The misery and wickedness of heathenism have disgusted us so much, that we began to look for something better, and so we found the Word of God to be the truth."

It remains to state, that during the past year two important services have been rendered to our African Mission by two brethren who formerly laboured in Abokobi and Akropong, but now are removed from that field of labour. A Dictionary in Gâ has been compiled by *Mr. Locher*, now in America, and the Bible translated into Otji by *Mr. Christaller*.

APPENDIX.

This year again we have to report, that some among us have been taken away from the scenes of their labours by the hand of death.

I. *Christian Reuther*, who was born 12th July 1833 in Meinsheim, Germany, had been for some years connected with the Chrischona Mission, near Basel; he came out to Mangalore in 1867 to take charge of the Mission Press; from the first he gave his whole mind and heart to this important branch of our work, at the same time exerting himself for the spiritual welfare of the people working under his care, to whom he always was a model of Christian patience and faithfulness. In 1868 he was married to Miss Chr. Greter. In the following year he suffered severely from dysentery, and when he was somewhat better, the excitement and anxiety occasioned by the disastrous fires in 1870, threw him back considerably. Moreover, he began to suffer from a serious liver complaint. A change to Malabar and Coimbatore proved of no real use, so he returned to Mangalore and made up his mind to go home at the earliest opportunity. But it was too late. He died on the 6th March 1871. Some days before his death he said to his wife: "I should have liked to remain some years more on my post, but it seems, the Lord has decided otherwise. And I am glad to go to be with Him, although I know, that He could

even this day restore me to health, if it were His will. Caste all thy cares on Him. Shortly we shall be united again."

2. Friedrich Krauss was born on the 3rd May 1835 in Lauffen, Germany; he entered the Mission College in Basel in 1855 and arrived in India in 1860; he was first stationed in Malasamudra and, after this station had been given up, in Kaity, and then, since 1864, in Dharwar, where he died on the 6th July 1871.

He was one of those hard working, painstaking, faithful servants of the Lord, who see only a very small portion of the fruits of their labours during this lifetime, but whose reward will be great in heaven. He devoted himself entirely to the work of itinerary preaching to the heathen. On the 29th June 1871 he started for his last preaching tour, but, after a few days, was obliged to hasten back to Dharwar, having had a severe attack of fever. On this journey, when he was in a dying state, he experienced once more the utter uncharitableness of the heathen, for whom he had done so much. He asked for a bandy, but obtained one only with the greatest difficulty; he asked for good bullocks, but the worst were given to him; he asked for a common cloth to cover the bandy and protect him from the sun, but only a few rags were granted him; he asked for a man to accompany him (as his servant was behind with the luggage, but nobody was willing to go with him; he asked for water,—sometimes they gave him none, sometimes the worst they could get. At last he arrived in Dharwar. But all attempts to save his life were in vain. In two days he was dead.

Mrs. Krauss, soon after, left for Europe, almost broken down; but she did not reach home without having sustained a second loss: her baby having died at Aden, where it was buried.

3. Verena Wenger, née Heiniger, was born the 12th April 1842 in Eriswyl near Berne in Switzerland. Even as a child she was distinguished by her christianlike demeanour. She received her education chiefly in the city of Berne, and, after having creditably passed the required examinations, was engaged as a teacher, for some years, in the institution, in which she had been educated. In September 1864 she was married in Calicut to the Rev. A. Wenger. The first six years she and her husband lived in Kaity on the Neilgherry Hills; but even there she was suffering much, far more than was known to her friends. However she learned the native language and was thus enabled, in her limited sphere, to influence those around. In 1870 she had the gratification of taking a leading part in the establishment of a small boarding school for Badaga children; but at the end of the same year she and her husband removed to Anandapur in Coorg. Within twelve months of their arrival there, she died, on the 12th October 1871, of fever, shortly after her confinement.

The many, who have enjoyed her hospitality at Kaity and all those who have experienced her friendship, will never forget her patient, gentle and peaceful character.

Expenditure of the Mission

during the year 1871.

	Rs.	As.	P.
Personal Expenditure for 53 Missionaries (31 married and 22 unmarried) and 3 Missionary Widows	57,747	7	10
Journeys, including Home-passages	25,830	0	3
Munshis	1,216	7	0
Deacons, Catechists and Evangelists	16,390	15	0
Postage Stamps, etc.	1,735	0	8
Libraries	397	4	1
Church Expenses	1,051	8	0
Medical Outlays	732	2	10
Schools, English and Vernacular	14,068	12	5
Boarding Schools, Boys'	4,838	13	9
Do. Girls'	5,916	1	6
Catechist and Preparandi-Schools	7,849	8	2
Printing Work	1,478	0	10
Buildings, Repairs and House-Rent	11,541	3	4
Purchases and Off-payments	918	8	11
Agricultural Outlays and Taxes	1,398	3	5
Interest and Bill discount	356	14	2
Sundries	1,157	9	11
Furniture	1,278	9	3
<i>Total Rs.</i>	<i>155,903</i>	<i>3</i>	<i>4</i>

E. & O. E.

Mangalore, 31st December 1871.

C. Vickm.

SUBSCRIPTIONS AND DONATIONS

TOWARDS THE MISSION FUND

Received during the year 1871.

	Rs.	A.	P.		Rs.	A.	P.
AT MANGALORE.				J. Macdonald Esq.	5	0	0
Capt. Jamieson	50	0	0	Dr. S. Smith	10	0	0
Col. Rich	30	0	0	Col. Field	25	0	0
J. Ball Esq.	50	0	0	Miss Logan	25	0	0
Capt. Foord	5	0	0	Rev. J. G. Deimler	10	0	0
Capt. Ranking	10	0	0	<i>Received through Rev. B. Graeter</i>			
Capt. G. W. Cox.	3	0	0	<i>and Mr. Riehm.</i>			
Dr. J. Brett.	50	0	0	AT BANGALORE.			
W. Williams Esq.	20	0	0	2 Friends	10	0	0
S. A. Fitzgibbon Esq.	50	0	0	N. N.	5	0	0
Th. D.	2	9	0	Major J. Carnegie	25	0	0
A Friend	100	0	0	Rev. A. C. Bell	5	0	0
Mr. Xavier, Apothecary	10	0	0	James Senior Esq.	50	0	0
Major Bruce	30	0	0	—Stevenson Esq.	30	0	0
J. Boesinger Esq.	7	6	0	C. F. B.	20	0	0
<i>Received through Rev. J. G. Deimler.</i>				N. N., through Rev. C. Bell	5	0	0
AT BOMBAY.				AT UDAPY.			
J. Kingsmill Esq.	20	0	0	J. Sturrock Esq.	220	0	0
A. Johnstone Esq.	20	0	0	AT HONORE.			
G. Manson Esq.	20	0	0	A. Taylor Esq.	20	0	0
Capt. Oldham	50	0	0	Mrs. Spens, at Carwar	60	0	0
E. Stead Esq.	20	0	0	AT MERCARA.			
R. Knight Esq.	10	0	0	Col. A. Stevens	20	0	0
U. Conder Esq.	20	0	0	Col. Pace	10	0	0
J. Bosanquet Esq.	300	0	0	Col. Puckle	10	0	0
A Friend	50	0	0	Col. Sankey	15	0	0
J. Lodge Esq.	10	0	0	Col. Cooke	20	0	0
G. R. Wilson Esq.	20	0	0	Col. C. J. Meade	50	0	0
Dr. Partridge	10	0	0	Capt. C. Kennedy	5	0	0
J. Burgess Esq.	5	0	0	Lieut. R. M. Clerk	5	0	0
J. Neuberg Esq.	30	0	0				

	Rs.	A.	P.		Rs.	A.	P.
Major G. M. Martin	10	0	0	Col. J. C. Macdonald	22	0	0
Major H. G. Thomson	20	0	0	Col. W. Boyle	10	0	0
Major C. M. Hailes	20	0	0	Col. C. P. Molony	36	0	0
Rev. G. Richter	10	0	0	Col. E. F. Waterman	24	0	0
Rev. W. Trotman	5	0	0	Major C. M. White	43	0	0
Dr. Andrews	20	0	0	Major W. Boardman	7	0	0
C. Waller Esq.	5	0	0	Capt. Knatchbull	10	0	0
N. N.	1	2	0	Capt. H. Bailey	5	0	0

AT DHARWAR.

Col. E. Bowdich	24	0	0	Capt. Harvest	1	0	0
F. Giertson Esq.	18	0	0	Mrs. Daubeny	1	0	0
—Lawrence Esq.	12	0	0	Mrs. J. Draper	1	0	0
H. E. Ommaney Esq.	4	0	0	R. Thomas Esq.	3	0	0
Baron De Larpent	95	0	0	W. Battinson Esq.	3	0	0
Capt. H. Scott	16	0	0	H. M. Judge Esq.	10	0	0
W. S. Rice Esq.	25	0	0	G. F. Carroll Esq.	1	0	0
M.	100	0	0	H. M. Bond Esq.	1	0	0
A Friend	36	0	0	B.G.A. Boosch Esq.	5	0	0
W. Beynon Esq.	25	0	0	J. Tyrell Esq.	6	0	0
Capt. H. Rowley	10	0	0	C. Smith Esq.	2	0	0
J. M. Ward Esq.	10	0	0	J. L. Rosario Esq.	1	0	0
R. Hather Esq.	10	0	0	P. M. Jutyre Esq.	1	0	0
W. Walton Esq.	15	0	0	J. Charlesworth Esq.	4	0	0
				Soldiers of H. M's 89th Regt.	27	14	0

AT HUBLY.

J. Elphinston Esq.	25	0	0
F. Yates Esq.	9	0	0
W. Williams Esq.	3	0	0

AT BETTIGHERRY.

J. Robertson Esq., Collector	50	0	0
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AT GULEDGUD.

W. Allen Esq.	90	0	0
J. Armstrong Esq.	100	0	0
T. Monk Mason Esq.	50	0	0
Capt. W. Manson, R. E.	50	0	0
A Friend	35	0	0

AT CANNANORE.

Brig. General Selby	40	0	0
Col. Haultain	10	0	0

AT TELLICHERRY.

Miss King, at Coonoor	20	0	0
J. Reid Esq.	87	8	0
Capt. Grove, 15th Regt., at Banda	50	0	0
Capt. Wroughton, at Vizagapatnam	25	0	0

AT CALICUT.

A. McGregor Esq.	120	0	0
A. G. Gover Esq.	195	0	0
H. M. Winterbotham Esq.	88	0	0
P. O. Pothan Esq.	26	0	0
J. Hannington Esq.	20	0	0
R. H. Peirce Esq.	25	0	0
W. P. Austin Esq.	6	0	0
R. Darling Esq.	22	0	0
Major Law	56	0	0

	Rs.	A.	P.		Rs.	A.	P.
Capt. Coningham	10	0	0	Genl. Clemens, in England	35	0	0
Mrs. Ferguson, Nellampore	20	0	0	Rev. Dr. Gundert, at Calw	50	0	0
C. King Esq.	9	0	0	Mrs. J. Hayne, in England	50	0	0
Selvanayagam Esq.	10	0	0	„ Onslow	60	0	0
J. W. Boys Esq.	2	0	0	Mrs. Hayne	20	0	0
Mrs. Darling Senior	5	0	0	„ Darling	2	0	0
J. N. Nash Esq.	12	0	0	„ J. Darling	2	0	0
Messrs. Frank and Co., at				„ Selby	5	0	0
Madras	70	3	3	Miss Malpas	5	0	0
				A Friend	5	0	0
				X. Y. Z.	15	0	0

AT PALGHAUT.

Hon. W. Robinson, c. s. r.	200	0	0
J. E. Porteous Esq.	15	0	0
T. C. Elsworthy Esq.	3	0	0
J. J. Tomlinson Esq.	10	0	0
J. Grimes Esq.	12	0	0
G. S. Dupen Esq.	12	0	0
S. D. Fennell Esq.	4	0	0
Mrs. Austin	15	0	0

AT KAITIY.

G. A. Boswell Esq., c. s.	100	0	0
J. W. Brecks Esq.	100	0	0
W. R. James Esq., Coonoor	50	0	0
J. Hunter Esq., „	100	0	0
Thomas Stanes Esq.	100	0	0
Rob. Stanes Esq.	10	0	0
A. H. Streeton Esq.	55	0	0
E. Pilgram Esq., Calcutta	10	0	0
W. Clarke Esq., Coonoor	5	0	0
A. H.	3	0	0
R. F. W.	1	0	0
U. V. W. F. B.	10	0	0

AT KOTAGHERRY.

Mrs. Cockburn, in			
Edinburgh	30	0	0
Mrs. Johnson	5	0	0
„ Griffith	3	0	0
„ Watson	3	0	0
E. B. Thomas Esq.	10	0	0
Mrs. Leonard, Apothecary	10	0	0
„ Strange	1	0	0
„ James	2	0	0
A Friend	2	0	0
Genl. Wormald	2	0	0
Col. Leggart	2	0	0
Rev. C. Cooper	5	0	0
Dr. Carslaw	5	0	0
A Friend	100	0	0
R. A. L.	1	0	0
X. Y. Z.	10	0	0
A. F.	5	0	0
M. B. L. C.	20	0	0
Collected in a Mission Box	5	0	0

Contributions of the Members of the Congregations towards
the General Mission Fund.

Mangalore Congregation	34	0	0	Mulky, N. N. thro' Salomo	0	8	0
Mr. John Ellis	6	0	0	Udapy Congregation	5	1	7
„ Abraham Shetty	6	0	0	From the Pupils of the			
„ Lucas Joshua	4	0	0	Middle School	1	12	0

	Rs.	A.	P.		Rs.	A.	P.
Honore Congregation	11	3	8	Martha Dschalighy	0	7	0
Anandapur Congregation	24	0	0	Cannanore Congregation	106	10	10
Dharwar Congregation	6	5	0	Tellicherry, Mr. Francis,			
Hoobly Congregation	20	14	6	Overseer	70	12	0
Christian Chinnappa	8	0	0	Chombala Congregation	10	7	2
Tabitha Hawala	2	0	0	Calicut	105	3	8
Jonathan Hawala	8	0	0	Codacal	15	0	0
Aaron Dauli	2	0	0	Palghaut	4	9	1
Isaac Rangappa	3	0	0	Wadakencherry	4	3	3
Bettigherry Congregation	30	0	0	Kinnanur	1	0	0
Guledgud Congregation	24	8	8	Karuwapara	0	15	6
Nijagunappa	10	0	0	Panayur	0	12	0
Mark	5	0	0	Cannany	0	5	3
Simon	2	0	0	Mr. F. Manykam	1	10	0
Paul	15	0	0	Kaity Congregation	7	15	2
Shantappa	1	0	0	Kotagherry Congregation	13	8	1
Rahel	1	0	0	Carpenter Daniel	4	8	0
Salomo Bhaskar	4	0	0	Schoolmaster Samuel	6	0	0
Noah	4	0	0	Catechist J. Kanaka	0	8	0
John Prabhakar	2	4	0				

Subscriptions for Schools.

AT MANGALORE.				N. N.	2	0	0					
<i>Through Rev. B. Graeter towards the Brahmin Girls' School.</i>				N. N.	5	0	0					
M. J. Walhouse Esq.				90	0	0						
AT DHARWAR.				AT HUBLY.								
Capt. Cunningham				2	0	0	<i>for the Boys' Institution.</i>					
J. Anding Esq.				10	0	0	J. Elphinston Esq.					
Capt. W. Godfrey				6	0	0	25	0	0			
Mr. Ch. Courpalais				12	0	0	J. Yates Esq.	6	0	0		
W. Barker Esq.				2	0	0	<i>for the Anglo-Vernacular School.</i>					
A. Don Esq.				5	0	0	J. Elphinston Esq.	25	0	0		
Lt. Col. A. Battye				10	0	0	AT CANNANORE.					
Mr. C. Hanson				5	0	0	<i>for the Girls' School.</i>					
C. H. Cameron Esq.				10	0	0	A Friend					
Capt. Coussmaker				5	0	0	10				0	0
A. B.				5	0	0	AT TELLICHERRY.					
							Mrs. DeCruz					
							12				0	0
							Mr. Ramoony, Vakeel					
							1				0	0

AT CALICUT			AT PALGHAUT		
<i>for the Girls' School.</i>					
J. M. Hausmann Esq.	10	0 0	D. Buick Esq.	20	0 0
W. Roberts Esq., M. D.	21	0 0	Mrs. Austin	5	0 0

Government Grants-in-Aid.

MANGALORE	Canarese Boys' School	-	-	-	-	-	109	8	0
	Brahmin Girls' School	-	-	-	-	-	131	4	0
MULKY	Girls' Boarding School	-	-	-	-	-	167	4	0
UDAPY	Boys' " "	-	-	-	-	-	81	0	0
	Preparandi-School	-	-	-	-	-	37	0	0
ANANDAPUR	Parochial School	-	-	-	-	-	72	0	0
CANNANORE	Anglo-Vernacular School	-	-	-	-	-	225	0	0
	Mulil School	-	-	-	-	-	106	0	0
	Girl's Boarding School	-	-	-	-	-	306	8	0
	Chowa Parochial School	-	-	-	-	-	87	0	0
TELLICHERRY	Boys' School	-	-	-	-	-	329	0	0
	School in the Fisher Village	-	-	-	-	-	30	0	0
	Parsi School	-	-	-	-	-	56	0	0
	Brennen School	-	-	-	-	-	1418	12	0
CHOMBALA	Parochial School	-	-	-	-	-	104	12	0
	Muwerattu School	-	-	-	-	-	53	8	0
CALICUT	Anglo-Vernacular School	-	-	-	-	-	425	12	0
	Girls' Boarding School	-	-	-	-	-	313	4	0
CODACAL	Parochial School	-	-	-	-	-	95	4	0
PALGHAUT	Anglo-Vernacular School	-	-	-	-	-	45	0	0
	Cannany School	-	-	-	-	-	55	8	0
	Kinnanur School	-	-	-	-	-	28	0	0
	Parochial Girls' School	-	-	-	-	-	61	4	0

Contributions of the Congregations towards separate Funds.

<i>a. Towards Church Funds.</i>					
Mangalore	228	13 7	Udapy	22	11 8
Mulky	19	10 6	Gudde	5	0 0
Uthila	4	3 0	Shirwa	22	0 10
Santur	5	2 8	Anandapur	10	4 9
Kutyar	7	13 10	Dharwar	1	11 0
Padoor	5	14 8	Hubly	10	10 0
			Bettigherry	9	0 0

	Rs. A. P.		Rs. A. P.
Shagoti	4 0 0	Anandapur	27 13 4
Guledgud	7 14 2	Hubly	13 8 0
Cannanore	65 1 1	J. Elphinston Esq.	25 0 0
Tellicherry	54 0 0	Bettigherry	8 9 5
Chombala	5 2 2	Guledgud	5 7 3
Coilandy	3 7 0	Tellicherry	33 15 6
Calicut	63 3 10	Chombala	56 7 0
Codacal	5 8 1	Coilandy	2 9 4
Palghaut	26 3 3	Palghaut	71 14 7
Kaity	6 11 10	Kaity	7 1 6
Kotagherry	16 8 3	Kotagherry	24 3 6
<i>b. Towards Poor-Funds.</i>		<i>c. Towards Local Mission Funds.</i>	
Mangalore	124 4 3	Mulky	4 15 2
Mulky	19 11 2	Uthila	1 9 10
Uthila	4 0 0	Tellicherry	8 0 0
Udapy	8 11 3	Coilandy	0 4 9
Gudde	8 6 3	Palghaut	10 1 0

Donations for the Mangalore Sick-House.

M. J. Walhouse Esq.	120 0 0	C. Wallis Esq.	2 0 0
J. Ball Esq.	24 0 0	Justin W. Boys Esq.	4 0 0
Dr. R. Dempster	36 0 0	Capt. Foord	5 0 0
Capt. Jamieson	16 0 0	Capt. Cox	3 0 0
Capt. Chrystie	45 0 0	Mr. L. Joshua	12 0 0
Capt. Ranking	10 0 0	„ Peter, Dresser	5 8 0
Major Ryves	20 0 0	„ Micha Shetty	3 0 0
Colonel Rich	20 0 0	„ A. Aarons, Town Insp.	9 0 0
Capt. Cotton	2 0 0		

Donations for the Church building at Anandapur.

C. J. Puddicombe Esq.	25 0 0	Offerings in the English	
F. Marsden Esq.	30 0 0	Service	26 0 0

For the New Orphanage building at Calicut.

Grant from the Govt.	1535 0 0	Mr. Francis	20 0 0
C. Watson Esq.	10 0 0	C. Stolz Esq.	9 5 4

	Rs.	A.	P.		Rs.	A.	P.
Capt. Luxmore	30	0	0	Mrs. Lauffer, at Chombala	2	0	0
A. F. Schlunk Esq.	10	0	0	N. N.	400	0	0
P. O. Pothan Esq.	10	0	0	X. Y.	25	0	0
Mrs. Ferguson, Nellampore	10	0	0	Proceeds of needle-work			
The Catechists in Malabar	30	8	0	done by the Orphans in			
Rev. Paul Chandren	10	0	0	their leisure hours	98	4	4

**Donations towards the
rebuilding of the Mission Chapel at Palghaut.**

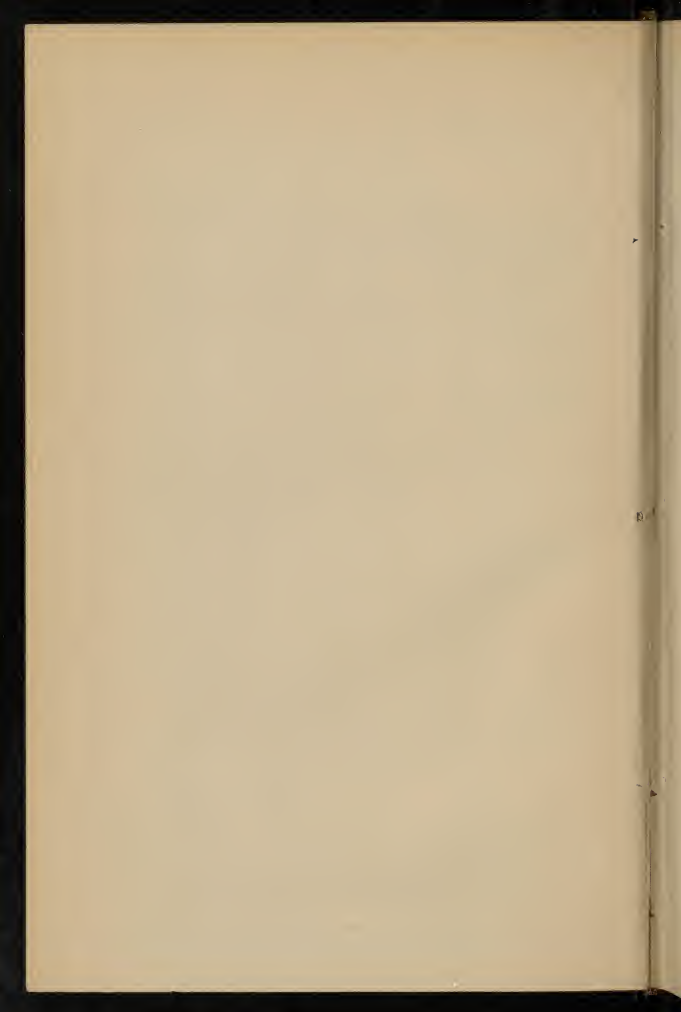
<i>Collected by Rev. S. Gundert.</i>							
Hon. W. Robinson, C. S. I.	100	0	0	J. Grimes Esq.	10	0	0
F. Chevalier Esq.	100	0	0	Friends in Germany	220	8	0
E. C. G. Thomas Esq.	78	0	0	N. N.	150	0	0
Lt. Col. H. B. Sweet	50	0	0	C. W. Reade Esq.	20	0	0
James Hunter Esq.	50	0	0	Major Hamilton	5	0	0
D. Buick Esq., B. A., C. S.	25	0	0	Miss Hamilton	5	0	0
J. C. A. Boswell Esq., C. S.	20	0	0	Genl. Colin Mackenzie	10	0	0
G. Hodgson Esq.	20	0	0	C. S. Forbes Esq.	20	0	0
S. D. Fennell Esq.	20	0	0	Capt. VanSommeren	5	0	0
J. J. Tomlinson Esq.	20	0	0	A Donation	10	0	0
Mr. P. O. Pothen	20	0	0	A Friend	25	0	0
Miss Lenauze	15	0	0	A Friend	10	0	0
Ch. Lenauze Esq.	10	0	0	A Friend	20	0	0
W. Smith Esq.	10	0	0	A Friend	5	0	0
G. Dupen Esq.	10	0	0	N. N.	40	0	0

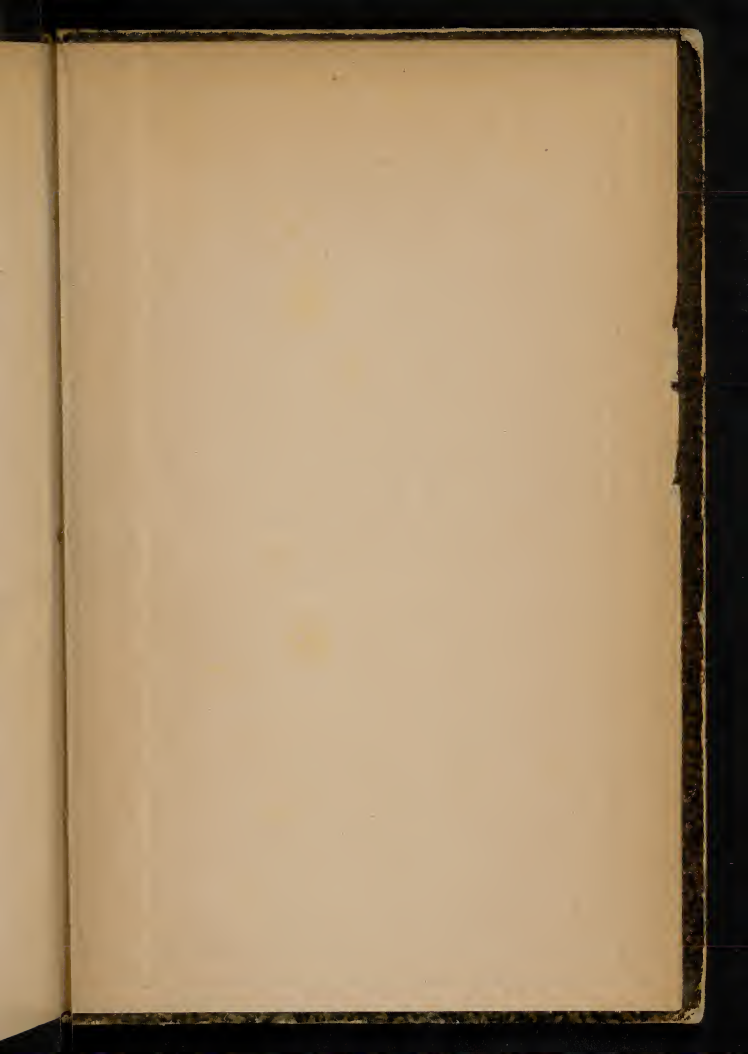
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REPORT

OF THE

BASEL GERMAN EVANGELICAL

Missionary Society

FOR

1871

THIRTY-SECOND REPORT
OF THE BASEL GERMAN EVANGELICAL MISSION
IN SOUTH-WESTERN INDIA

MANGALORE

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1872

